

LIGHT OF TRUTH



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CINCINNATI, SATURDAY, JUNE 20, 1896.

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Written for the LIGHT OF TRUTH.

OMNIPRESENT DIVINITY;

OR,

Sunshine and Shadow.

A STUDY OF CONTRAST BY NEGATIONS.

BY L. A. PRESTON.

FIRST PAPER.

In the Persian mythology, the Evil One, Ahriman, became jealous of the first born. In consequence of his pride and envy the Eternal One condemned him to remain three thousand years in the dark realm of shadows, where no ray of light could penetrate. During this period the other brother, the first born, named Ormuzd, created the firmament, the heavenly orbs and the celestial spirits, without the knowledge of his unfortunate brother Ahriman. When the latter's term of banishment had expired, he returned only to find all creation in a blaze of glory. The dazzling beauty revived his old feelings of envy and he resolved to compete with Ormuzd in everything. So he created spirits called arch-devs in opposition to an equal number of good spirits in the service of Ormuzd to substitute evil in place of good. He also created spirits called Devils to counteract the good Izeds by spreading all manner of disorder and distress. The most powerful and pernicious of these was an impure serpent with two feet named Ashmogh. He subsequently produced a genii to oppose the beneficent work of the Fervers. Thus the contest became violent and continued. Ormuzd, to arrest the increase of evil made an egg containing good spirits, and Ahriman to equal him made one containing evil spirits and then they broke them together, thus liberating the good and bad spirits to engage in eternal conflict. Their battlefield was in the minds of men. Ahriman also made wolves, tigers, serpents and venomous insects to annoy the good. By eating a certain kind of fruit he transformed himself into a serpent and went gliding upon the earth to tempt human beings. His devs entered the bodies of men and produced all manner of diseases, and also sensuality and falsehood, slander, vice and revenge, misery, unhappiness, and woe. Into every part of the world they introduced discord, disorder, and death. When Ormuzd tried to lead his hosts against Ahriman they deserted him and joined the enemy, thus enabling evil to gain and hold ascendancy on earth.

Here we find a fair prototype of the Christian mythological ideas of devilology which prevails in the world to-day. The word *Dev* only needed the addition of *il* to give us our own illustrious Devil. In the Grecian and Roman mythology, the powers of darkness or evil were not concentrated in one individual, but were divided among a number. Pluto, the Grecian Devil, reigned in a dismal subterranean, sulchurous region called Hades—Hell—wore a stern, gloomy, countenance and presided over deaths.

It is not a little curious that in all the mythologies of the world the god and

the devil have been closely connected by the ties of consanguinity. In India the creating and destroying principle were united in the same personage. In Egypt the beneficent and destructive gods were twin brothers. In Persia, Ormuzd, the Prince of Light, and Ahriman, the Prince of Darkness, both emanated from the Eternal One. In the Greco-Roman mythology Pluto was the son of a god, as were Vulcan and Pan. In the Christian mythology, and when I say "Christian mythology" I do not mean the *Religion of Jesus*, the Devil was the offspring of god, an honorable member of his household and was for a long time on very intimate terms with him. All of the ancient nations and our early progenitors had their devils and evil spirits to account for all the evils they had to endure. The history of the mythological Christian devil is a very interesting one considering that it has to-day so many devout believers. In it and others I find only man's ideas to account for good and evil, but we know it is not the correct one. These ideas are incorporated, in fact forms the very basis, and superstructure of the various beliefs and faiths, erroneously called religions. They found, as they thought, a necessity for a devil, as an adversary and antagonist to the power of good, to account for evil. It was perfectly natural that they did so, considering their ignorance, their limited knowledge of their own nature and the universe.

Somewhere in the old Testament it says that the Devil is the father of lies. I agree with it. The devil is the father of lies, and being so, he is a lie himself, and a lie is a negation, nothing. Being the opposite of Truth we understand a lie to be a nonentity. Satan is a shadow. The devil is a delusion. I have entered thus into the history of man's philosophy to account for good and evil, for a purpose. Much could be said along these lines, but sufficient, I hope, has been said to give the reader an idea of the genesis of the devil idea, and its end. And furthermore, that along with this idea of a personified evil the old idea of an angry god, of damnation, and hell must go. This idea of a devil and angry god has caused the lives of thousands of men, women, and children; mostly women, accused of being in league with the Devil, of being a witch, a sorceress, and that therefore they merited death by burning at the stake or such horrible end. With the disappearance of these old ideas disappear fear, hatred, vice, murder, and all wickedness. Then comes Virtue, Goodness, and Truth. Our *energies* will then not be wasted fighting a demon that has had no existence apart from our fearsome imaginations. Sickness will have to go. Disease will flee away. Only Goodness and Health and Truth will be recognized.

In the childhood stage of the human race "the myth is part and parcel of the current mode of philosophizing"; says John Fisk in his "Myth and Myth Makers," "the explanation which it offers is for the time the perfectly natural one, the one which would most readily occur to any one thinking on the theme with which the myth concerned. But by and by the mode of philosophizing has changed; explanations which formerly seemed quite obvious no longer occur to any one, but the myth has acquired an independent substantive existence and continues to be handed down from parent to child as

something true. Lastly, the myth itself, gradually fades from remembrance, often leaving behind it some utterly unintelligible custom or seemingly absurd superstitious notion."

Good and Evil has thus been explained. But it is not a rational explanation. We are becoming to understand that this universe is a rational universe. That it is *good* when rightly understood, and that what we call *evil* does not have an *existence*. We are beginning to grasp the supernal idea of Omnipresent Divinity. That this Universe is the manifestation of the "All Good." That evil is to good as a shadow is to sunlight. This view is essential to the Health and Happiness of mankind. Let me close this part of the "Study of Contrasts by Negations" by asking you the following questions.

If God (Good) is Omnipotent, could there be a power of a Devil (Evil)?

If God (Good) is Omnipresent, would there be room for a Devil (Evil)?

(Second Paper Will Begin Next Week.)

A Formidable Enemy.

The terrible scourge of domestic animals known as the tsetse fly—including six species—has been one of the most formidable obstacles to the settlement of Equatorial and Southern Africa. It swarms in hot, low land along river banks, eagerly sucking the blood of man and animals, and in horses, dogs, and cattle setting up a wasting fever that is almost invariably fatal. On man and wild animals no effect is produced beyond temporary irritation. The Natal Government, through Surgeon Major Bruce, has at last sought out the cause of the mysterious fly disease, or Nagana as it is called by the Zulus, and finds it to be due to the presence in the blood of a flagellated Infusorian, very closely resembling the hematozoon described by Dr. Lingard as the cause of "Horse Surra," a disease of horses—but not of cattle—in India. The flies inflict no injury on a healthy dog unless they have previously drawn blood from a diseased animal. Where the flies obtain the parasite, except in diseased animals, which are not known in a wild state, has not been determined; but the fact that animals safely cross the fly-country at night, when the flies are at rest, goes to prove that the disease is not transmitted in the air. Arsenic seems to have so marked an effect that it is expected to serve as a preventive in future. Dr. Bruce confirms an overlooked observation that the flies are viviparous—a fact which, it is pointed out, makes necessary a continuous supply of blood, if this is their only food, and explains the disappearance of the flies with the retreat of the large game.

Soda water cartridges or "gas drops," for making aerated water at home or wherever one may be traveling, are made by a London firm. The steel shell is pear shaped, about 1/2 inch in diameter at the largest part, and is filled with liquid carbonic acid at a pressure of 60 atmospheres. The cartridge fits into the mouth piece of a soda water bottle. A cap is closed over it, and in completing the closure a tiny ebonite plug in one end of the cartridge is punctured, when the gas escapes into the bottle and is dissolved in the water. A dozen of the gas drops weigh three ounces, and 5,000 of them can be packed in a cubic foot.

Written for the LIGHT OF TRUTH.

"Dear Heart, I Love You."

Some Things for Mortals toponder Over.

It is a fact, as stated in Holy Writ, that we "are constantly surrounded by a cloud of witnesses." This is true, and often those who love us and who have gone before, and are only separated from us by a thin veil, waft to us the sweet message, "Dear heart, I love you." The mother loves and is attracted to the children she has left behind, the husband to the wife, the wife to the husband, and so on, hence it behooves us, if we wish to make them happy, to live good, clean, and correct lives. This is a sweet unction possessed by every soul which preserves a clean record, and how consoling this should be to us, when we know that all our acts, even our thoughts, are constantly known to those we love and who love us, and who have put off the garb of mortality for that more beautiful garb of immortality. What a sweet recompense it is to ever remember that our good deeds are applauded and our evil deeds viewed with pity and sorrow by those who love us and who look upon such from immortal spheres where love and beauty and holiness bedeck their sweet lives as beautiful as music lends enchantment to an Isle whose odorous flowers give forth their sweet fragrance.

There is a sweetness in doing good. There is a holiness in doing that which is right, and if for no other reason, we should do good to please those immortals who live near us (and yet to some seem so far) in "the many mansions in the skies." We need not lock and bar our doors and windows to hide from them our good or evil deeds. They see through all such barricades. Shakespeare has said: "Conscience is a coin; we live by paring with it." But who does this will find some day that such conduct will leave a seam—a scar—upon the soul, a seared place in the heart and memory, not only of ourselves, but of those who love us, which will remain a source of sorrow long years after our mortal hours are ended.

Let us, therefore, live good lives, aid the distressed, give good counsel to the downhearted, lift the burden from the weary, and in all possible ways scatter seeds of kindness as we journey through this vale of tears. We shall lay up stores in Heaven, please the hosts of immortals who constantly look upon us, and thus we shall send before us material with which to beautify our Heavenly homes after this life's fitful fever is over. In the next life men and women pass for what they are. There

"Tis not the wide philanthropy,
Nor stubborn tastes, nor stated prayers,
That makes us saints—the tree is judged
By what it bears.

Dear Immortals are ever near us. They join in our revels, and partake of our sorrows. Let us, therefore, live such lives as will please them. Thus we will build and adorn our Heavenly homes, and aid in making happy those who ever strive to reach us with the sweet sentence, "Dear heart, I love you."

H.

Philosophy and Facts.

Written for the LIGHT OF TRUTH.

A Criticism on Medium Exposures.

Transfiguration—Psychic Influence—Ether Vibrations.

D. W. FULL.

A. J. Buck, of St. Louis, writes that Mrs. Roberts is not a fraud, but that "the St. Louis Republic, a Catholic paper, seized upon the opportunity given, by a plot concocted by a jealous woman, aided by bigoted relatives and friends to ruin her reputation as a medium."—LIGHT OF TRUTH, April 11th.

When I read of the expose of Mrs. Roberts, while I could not vouch for her mediumship, I felt that the whole affair was the merest rot, that in reality she had not been exposed. A seance had been gotten up by her enemies on purpose to make an expose. Nothing else was in order, and if there had been honest investigation, it would have been in violence to the program, and, of course, met the sturdy opposition of the projectors of the meeting. This fact was not disguised in the statement made by the parties writing it up. Every arrangement possible had been made to prevent the miscarriage of this object. The story, as I remember it, states that Mrs. Roberts was a slender woman, neatly dressed with a close fitting dress and a loose waste gathered by a band. Here was the only place she could carry any of the paraphernalia necessary to produce the differently clothed spirits. The report does not tell us that the waste was distended and creaseless, as it should be, if she was using it as a wardrobe, and strange to say that it never seems to have occurred to this band of expositors that they should know what she had inside the waste of her dress before the seance commenced. In fact we have no assurance that some of these conspirators did not themselves have about their own persons some such paraphernalia which were brought to light at the proper time. I want it understood that I am not saying one word in behalf of Mrs. Roberts' mediumship. I am not acquainted with the lady, and can not defend her—neither can I condemn her on the testimony introduced against her.

But it was my purpose in this to talk about exposures in general. Let me premise, I am no great stickler for materializations or any other manifestations given for the gratification of the curious. My observation is that our mediums are casting many of their pearls before swine. A man or woman who does not want to accept the facts and phenomena of Modern Spiritualism can not be induced to do so by any amount of evidence. When men have grown to the philosophy, the religion, the morale, and the humanitarianism of Spiritualism, then they are ready for the evidences, but not before. Even should such persons be manly enough to acknowledge the phenomena when they see it, they can be no advantage to the cause till they grow sufficiently large to live it. As a rule I refuse to gratify that class who are living entirely for themselves when they ask a sitting at my house. The cause doesn't need nonentities, and I am not sure they will not go away and lie about the seance if they attend one. I do not wish to be understood as being in favor of cutting off the support of our public mediums who may have the largest possible field opened to them, but I would, as far as possible exclude some of the people in every community.

It has been my privilege to analyze several exposures of mediumship within the last twenty eight years, but thus far I have failed to find one genuine exposure; not that there have been no genuine exposures within that time, or that there are no false Christs among us; for I know the more valuable a thing is, the more likely it is to be counterfeited, but, somehow, on account of the unpopularity of the truths we teach, the exposures include too wide a field, and then nearly all our expositors, like those who exposed Mrs. Roberts, are a superficial class of persons. At present there is an insanity among Spiritualists to expose frauds, and that

very insanity causes them to include too much.

The trouble with us is we are prone to force all phenomena to our limited knowledge of the physical sciences. We thus bound the universe with our horizon, and make the limits of our knowledge the outside boundaries beyond which no one is supposed to be able to pass. If we can not conceive certain phenomena as possible, we at once establish the conclusion which we convert into a fact that they are impossible. Wherever we go we meet people of this kind. They seem to think they have exhausted the field of science, and any statement of fact beyond their comprehension is an absurdity. But we only have experimented in the tangible and we are now approaching the borderline of the intangible, or rather what has hitherto been such.

And sometimes in our crude way we think we have discovered fraud in a medium, when we have discovered only our own reflection. A majority of the physical mediums with whom I am acquainted, are very susceptible to psychology. Henry Allen is like a child, and any suggestion I should make to him would be accepted with the same implicit faith and obedience that I would expect from a child. Wynans can be rendered unconscious in a moment's time and made to do whatever the one controlling him wishes. The Strawberry Point exposure of this medium should be a good lesson to every Spiritualist. At this seance a number of toughs were in attendance and he was made to come out of the cabinet and personate the spirits. They had provided themselves with mustaches and other articles, which they swore in court they found in his cabinet. I am not writing at random on this subject, as I forced the confession from one of those same fellows, who afterwards, being a printer, worked for me. He said they went there with the full belief that he personated the spirits and with the avowed object of catching and exposing him. That determination forced him out of the cabinet and into their hands.

Mediums are not always remarkable for intelligence—indeed, very few of them are above mediocre, and therefore they frequently know less about the phenomena attending them than others, who, though they have seen less of it, are more observing of what they do see. Many of them, and also many of their friends, mistake transfiguration for materialization. Although transfiguration is a superior phase of mediumship, yet a great hubalaloo is raised if a medium is caught in a transfigured state. It matters not that the countenance is changed, that the form has been elongated or dwarfed to represent the spirit personating. I was conversant with one instance in Boston where a hunchback actually materialized over the medium and was recognized by the telegraph editor of the *Herald* as an old friend he had known and grown up with from boyhood. But it was subsequently learned that she had been transfigured at all her several seances, and the papers were full of the expose. Some day we shall learn that our bodies are composed of plastic material, capable of being remoulded and reshaped like wax, and when we do we will commence to understand something of the laws of materialization. We shall then learn that the elements of the materialized body have been drafted from the medium—that in reality the spirit has borrowed a body to manifest in. If that medium has the ability to resupply from the circle what is taken from him or her, there will be but little sense of weakness. A trumpet medium I met at Wallula last fall suffered from her mouth and throat after her seances, because the spirits had drawn from those organs to improvise vocal organs with which to talk through the trumpet. Generally I feel these same sensations when in a circle of this kind, so that I am also speaking from experience.

It will now be seen how hazardous it is to light a match or spring a sensation of any kind in these meetings during the disintegration of the medium. Every motion, every thought starts ether vibrations, and if any thing is done to throw these vibrations into discord before the medium can return to his or her normal condition, the effect is injurious. I have no doubt Mott was killed by exposures, and the wonder is that the lives of numerous mediums are

not shortened by the boorish behavior of uncivilized creatures who can not comprehend the beauties and usefulness of our sublime philosophy, accompanied by its delicate phenomena.

In this connection I may say a word with reference to Mr. Holbrook's one hundred dollar offer. That Mr. Holbrook is sincere and would rather lose his one hundred dollars and have the demonstrations of materialization in place of it I have no doubt, but I very much fear that he is taking the wrong course to receive the coveted evidence, and I bring again the explanation of ether vibrations as my reason for doubting that he can receive the evidence in that way. It is somewhat as if I should offer a man one hundred dollars to lie down on the floor and go to sleep, alleging, meanwhile, that he never went to sleep in his life. The conditions would prevent his going to sleep, and yet the conditions for sleep are not the one thousandth part so delicate as the conditions for materialization. I know that "ghosts" appear in spite of the opposition of the watchers about the premises of the "haunted house," but these "ghosts" are generally a grosser class of spirits than those who usually appear at seances, and retain much of their old earthly conditions. Mr. Holbrook may receive the materializations on the terms he offers, but I fear his offer will affect the conditions adversely.

Written for the LIGHT OF TRUTH.

THE BROTHERHOOD OF MAN

MRS. LUCY BURTON POWERS.

The social relations existing between man and man considered from a psychological standpoint, also relations existing between spirits and mortals. (Automatically received).

While we consider relations between man and man, consider them as mortals should, or as we should if in mortal form. We had ourselves in very much the same position as do you (a mortal man) when you undertake to consider relations between supermundane beings. Because being situated as we are and being environed more especially by spirit relations, we can not as clearly, for the time being, take cognizance of earthly affairs as we might if we were still encompassed by physical bodies.

We, as we look upon man's attitude to physical man, can more clearly see his spiritual relations, but because we, in the past, have been materially environed, we are susceptible to a degree to those throes of development which are given to man, that only by his having these pains of misunderstanding of self and of all that he depends upon and that is dependent upon him, he by having these to contend with, we say, will, by the experiences that they bring him, be taught that the brotherhood of man is true, but not true to him individually until his attitude to all creatures, whether in forms of men upright or forms four or more footed in make up, be one of consideration and respect. Not until he has truly attained to this eminence of growth can he know what it is to know as he is known to see as he is seen and what he was before prone to lay down as laws or regulations for the guidance of the social relations of man will no longer appeal to his now enlightened understanding as the correct order of true social customs. He will better realize that the birth of the spiritual body as a whole from the physical body as a whole can not be so hastened or the pangs of its parturition made less.

In the newer light in the better attitude he will recognize a God not of a few who loves only a few and a devil of many, seducing many, but he by having knowledge added to his faith of his physically conceived creator will recognize in his own consciousness, in his own attitude, in word, thought, and deed a Supreme Intelligence, an all pervading ever present will that he now understands to be the only God of which he can know.

Developed man also recognizes this principle, both fraternal and material in character, in nature, and he is not far from truth when he calls it mother.

The present social relations between man and man as viewed from the standpoint of our individual perceptions are as they are because of the yet chaotic

conditions of planetary unfoldment. Man has not extracted from his material mother all the matter she has for his use. He is but an infant yet and so to a great degree susceptible to material influences.

Material man as a whole can as yet conceive of no greater power in any other than in body form, and he creates an imaginary being endowed with shape and senses like his own because he allows himself to conceive of no higher ideal.

Man, like a toddling infant, disobeys the laws of his parents with dire consequences as the result. He looks upon just retribution as a punishment for direct outrage on his part of a personal God's commands, and because of his belief in this kind of a deity. Hell is a natural product of his babe-like state of unfoldment. Heaven also has a place in his little world a heaven like an earthly Eden—a material home of bliss held out to his childish taste as a sugar plum of reward to follow a prescribed act of obedience.

But as material man, aided by the demands of his inner spiritual self, extracts from both material and spiritual conditions those qualities of consciousness which alone can awaken his soul life, he will more and more be cognizant of the fact that matter is not all that those material localities (heaven and hell) are nowhere to be found in God's great universe, consequently never used as epitomes of rewards and punishments.

Individual man, by recognizing his spiritual nature as a part of his whole existence, will understand individual responsibility and will know that his joy or misery come to him only as he adds the right kind of fuel to the fire of the spiritual heavens and he is within himself. Knowing this to be true will he not know also that to quench the fierceness of the latter and intensify the refreshing glow of the former he must make subservient the desires of flesh, and that selfishness which has come largely from ignorance and by having knowledge will he not see that the present relations between man and man are constrained, distorted, unequal, and are such for the reason that individual man as a whole, as he is now materially expressed, is possessed of those very undesirable traits or undeveloped conditions rather himself.

As long as man shrinks the responsibility of his words, thoughts, and deeds, so long as he indolently and ignorantly imagines the results of them rest upon an ideal of perfection can we hope for a much better state of social affairs in earth life.

When the hell of remorse shall have sunk deeper in the souls of the disembodied; then this condition is understood by them as a natural consequence of deeds of omission and commission committed while in physical forms; but which pains they may alleviate in proportion only as they, by coming in contact with a medial channel, and through such channels teach mundane man how to avoid the same kind of consequences from which the disembodied suffer.

To day in the earth world minds that have become free from prejudice and intolerant belief who desire knowledge of the so-called mysteries of God are being reached and being taught wisdom, and are having the God principle in their own words, thoughts, and deeds because they are worked upon by minds not their own, but minds that suffer because of former ignorance. These remorseful minds are better fitted to do this work than are any others because of experiences with those conditions that were not conducive to the establishment of the kingdom of heaven upon earth; that hoped for realization that can only be perfected by the brotherhood of man.

Minds that have slipped from mortal frames are listening to the still small voice within and are obeying its behests, and physical man is made better, happier, and more wise by their obedience. These warnings from the beyond coupled with the teaching of his own spiritual nature speaks to him continually of the destined brotherhood of man and admonishes him to hasten its happy advent by being a true child of God by listening to and obeying Godly lessons taught to him through natural channels and by making such lessons of value to himself and his brother man by practicing their precepts continually.

CORRESPONDENCE

New Era Camp Meetings.

The spiritual camp meeting at New Era, Clackamas county, Oregon, takes place June 20th to July 12th.

The camp is beautifully situated near the banks of the Willamette river, at the New Era station on the S. P. & N. R., five miles south of Oregon City.

Program.

Saturday, June 20—1:30 p. m., Opening address by N. F. Ravlin, of California; 7:30 p. m., Circle greeting.

Sunday, June 21—10 a. m., Lectures by Mr. Ravlin, followed by Mrs. Georgia Cooley; 1:30 p. m., Inspirational Speaking and Singing by Bishop Beals; 7:30 p. m., Mr. Ravlin and Mrs. Cooley.

June 22—Forenoon recreation; 1:30 p. m., Conference; 7:30 p. m., Public Circle.

June 23—10 a. m., Conference; 1:30 p. m., Lecture, Mr. Ravlin; 7:30 p. m., Test, Mrs. Cooley.

June 24, Children's Day.—Program left with the Committee on Arrangements.

June 25, Mediums' Day.—Left with Committee.

June 26—10:30 a. m., Conference; 1:30 p. m., Lecture by Mr. Ravlin and Test, Mrs. Cooley; 7:30 p. m., Lecture by W. L. Freeman, M. D.

June 27—10 a. m., Conference; 1:30 p. m., Address and Singing by Bishop Beals; 7:30 p. m., Social Entertainment and Dance.

Sunday, June 28—10 a. m., Inspirational Speaking and Singing by Bishop Beals; 1:30 p. m., Lecture by Mr. Ravlin; 7:30 p. m., Lecture by W. B. Salvant, "Vegetarianism."

June 29—Forenoon recreation; 1:30 p. m., Children's Lyceum; 7:30 p. m., left to the Committee on Arrangements.

June 30, Memorial Day.—Program left to the Committee.

July 1, 10:30 a. m., Fast Meeting; 1:30 p. m., Lecture and Test; 7:30 p. m., Public Circle.

July 2, Women's Day.—Program left to the Committee.

July 3—10:30 a. m., Conference; 1:30 p. m., Children's Lyceum; 7:30 p. m., Questions answered by Dr. Ravlin.

July 4, Patriotic Day.—10:30 a. m., Lecture; 1:30 p. m., Lecture by Mr. Ravlin, followed by other speakers; 7:30 p. m., Social Dance.

Sunday, July 5—10 a. m., Lewis A. Ward, lecture on Theosophy; 1:30 p. m., Lecture by Mr. Ravlin, followed by Mrs. Cooley; 7:30 p. m., left with the Committee.

July 6—Forenoon recreation; 1:30 p. m., Conference and Music; 7:30 p. m., Public Circle.

July 7—Left to the Committee on Arrangements.

July 8—10:30 a. m., Conference; 1:30 p. m., Mr. Ravlin and Mrs. Cooley; 7:30 p. m., local speakers.

July 9—10:30 a. m., Children's Lyceum; 1:30 p. m., program left with Committee on Arrangements; 7:30 p. m., Free Social and Musical Entertainment.

July 10—Left to the Committee on Arrangements.

July 11—10 a. m., Conference; 1:30 p. m., Address by N. F. Ravlin; 7:30 p. m., Social Dance.

Sunday, July 12—10 a. m., Lecture by Everett Calkins; 1:30 p. m., Lecture by Mr. Ravlin; 7:30 p. m., Farewell Address by the same.

For circulars, address W. E. Jones, Sec'y, 260 Alder street, Portland, Ore.

The First Association of Spiritualists of Philadelphia.

The officers and trustees of the First Association of Spiritualists of Philadelphia, a which Mrs. M. E. Caldwell is the hon. and vice president, and its duly accredited representative to the National Spiritualist Association, take pleasure and pride in endorsing her work for the benefit of the mediums of this city as well as recommending her as an earnest and efficient worker in the cause of truth and humanity. We feel that her work in defense of the mediums as well as for the upbuilding of the N. S. A., entitles her to the appreciation of all true Spiritualists.

Signed: Francis J. Kelly, president; F. B. Merrill, secretary; Mrs. Ida A. Stuart, Mrs. W. C. Harris, C. H. Perry, R. R. Hill, Mrs. R. B. Hill, Mary A. Nune, Mrs. M. D. Mary E. Humphries, William Ables.

Mississippi Valley Spiritualists Association.

The Fourteenth Annual Camp-meeting of this Association takes place at Mount Pleasant Park, Clinton, Ia., beginning Sunday, August 23, and closing August 30th.

Circulars containing all the particulars of the camp can be obtained from Will C. Dodge, secretary, 710 Prairie street, Milwaukee, Wis.

Following is the program for the season:

Sunday, August 2, 9:30 a. m.—Flag raising; 10:45 a. m., opening address by President Alonzo Thompson; 2:30 p. m., lecture by Willard J. Hall; 4 p. m., mediums' meeting; 8 p. m., lecture.

August 3—Conference; 3 p. m., lecture, Willard J. Hall; 5 p. m., camp dance.

August 4, 10 a. m.—Conference; 3 p. m., lecture, Willard J. Hall; 5 p. m., mediums' meeting.

August 5, 10 a. m.—Conference; 3 p. m., lecture, Willard J. Hall; 5 p. m., entertainment.

August 6, 9 a. m.—Children's Lyceum; 5 p. m., lecture, Willard J. Hall; 8 p. m., camp dance.

August 7, 10 a. m.—Conference; 3 p. m., mediums' meeting.

Sunday, August 9, 9 a. m.—Children's Lyceum; 10 a. m., lecture, Willard J. Hall; 2:30 p. m., lecture; 4 p. m., mediums' meeting; 8 p. m., lecture.

August 10, 10 a. m.—Conference; 3 p. m., lecture; 5 p. m., camp dance.

August 11, 10 a. m.—Conference; 3 p. m., lecture; 5 p. m., camp dance.

August 12, 10 a. m.—Conference; 2:30 p. m., lecture and tests, J. Frank Baxter.

August 13, 10 a. m.—Conference; 2:30 p. m., lecture and tests, J. Frank Baxter; 5 p. m., entertainment.

August 14, 9 a. m.—Children's Lyceum; 2:30 p. m., lecture and tests, J. Frank Baxter; 5 p. m., entertainment.

August 15, 10 a. m.—Conference; 3 p. m., mediums' meeting.

Sunday, August 16, 9 a. m.—Children's Lyceum; 10:30 a. m., lecture and tests, J. Frank Baxter; 2:30 p. m., lecture, J. C. F. Grimbine; 4 p. m., mediums' meeting; 8 p. m., lecture.

August 17, 10 a. m.—Conference.

August 18, 10 a. m.—Conference; 2:30 p. m., memorial address, J. C. F. Grimbine; 5 p. m., camp dance.

August 19, 10 a. m.—Business meeting, Ladies' Independent Union; 5 p. m., lecture, J. C. F. Grimbine.

August 20, 10 a. m.—Conference; 3 p. m., lecture; 5 p. m., entertainment.

August 21, 10 a. m.—Business meeting, M. V. S. Association; 3 p. m., lecture, J. C. F. Grimbine; 5 p. m., camp dance.

August 22, 10 a. m.—Conference; 3 p. m., lecture, N. S. A. Day, H. D. Barrett.

Sunday, August 23, 9 a. m.—Children's Lyceum; 10:30 a. m., lecture, J. C. F. Grimbine; 2:30 p. m., lecture, Mrs. A. B. Luther; 4 p. m., mediums' meeting; 8 p. m., lecture, H. D. Barrett.

August 24, 10 a. m.—Conference.

August 25, 10 a. m.—Conference; 3 p. m., lecture, H. D. Barrett; 5 p. m., camp dance.

August 26, 10 a. m.—Conference; 3 p. m., test seance, Edgar W. Emerson.

August 27, 10:30 a. m.—Lecture, Mrs. A. B. Luther; 3 p. m., test seance, Edgar W. Emerson; 5 p. m., entertainment.

August 28, 10:30 a. m.—Lecture, Mrs. Luther; 3 p. m., test seance, Edgar W. Emerson; 5 p. m., camp dance.

August 29, 10 a. m.—Conference; 3 p. m., test seance, Edgar W. Emerson.

Sunday, August 30, 9 a. m.—Children's Lyceum; 10:30 a. m., lecture; 2:30 p. m., lecture, Mrs. A. B. Luther; 4 p. m., mediums' meeting; 5 p. m., closing services, several speakers.

Millerville, Minn.

We thought it would probably be of some interest to your many readers to hear from the route at Millerville. We have just had with us the talented Rev. M. Theresa Allen, of Springfield, Minn. Her lectures were primarily delivered from a spiritual standpoint, they were listened to with eager attention, they read a new meaning to many minds. Her practical instructions show a high type of inspiration, her private readings were marvelous in their line. We would recommend her to societies in need of a live, energetic worker. She carries with her an inspiration for all that is good and pure in Spiritualism.

Phylla C. Caldwell.

Haslett Park, Mich.

The Fourteenth Annual Camp-meeting of the Haslett Park Camp Association will be held at Haslett Park, beginning July 30, and ending August 31, 1908, and including five Sundays.

Haslett Park is a beautiful grove, bordering on the west shore of Pine Lake. Nature has provided this spot with everything that is needed for a spiritual camp ground. The sick may get health, the weary may rest, and the sorrowful may be comforted.

Pine Lake is a clear and beautiful sheet of water. It is supplied by a subterranean current, and has but one outlet. This lake is a famous resort for fishermen, abounds with black bass and will eyed pike. Program as follows:

Sunday, August 2—10:30 a. m., opening address, Hon. O. F. Kellogg, of Ohio, chairman of the meeting; 2 p. m., lecture, Julia M. Walton, Williamston, Mich.

August 4—10:30 a. m., general organization of camp work; 2:00 p. m., lecture, Julia M. Walton.

August 5—10:30 a. m., reading circle; 2:00 p. m., lecture, E. Payne Hopkins, of Orono, Mich.

August 6—Indian Day, 10:30 a. m., Conference; 2:00 p. m., lecture, O. F. Kellogg.

August 7—10:30 a. m., Lyceum; 2:00 p. m., lecture, E. Payne Hopkins.

August 8—Woman's Day, 10:30 a. m., "The Old Woman," Marion Carpenter, of Detroit, Mich.; 2 p. m., "The New Woman," Anna L. Robinson, of Port Huron.

Sunday, August 9—Lecture, 10:30 a. m., Marion Carpenter; 2:00 p. m., Anna L. Robinson.

August 10—2:00 p. m., Parliamentary Congress.

August 11—10:30 a. m., conference; 2:00 p. m., lecture, Anna L. Robinson.

August 12—Children's Day, 10:30 a. m., exercises by the children; 2:00 p. m., lecture, Anna L. Robinson.

August 13—Mediums' Day, 10:30 a. m., conference; 2:00 p. m., lecture, Anna L. Robinson.

August 14—10:30 a. m., Lyceum; 2 p. m., lecture, Rev. James DeRochamane, M. D., Pa. D., of Kansas City.

August 15—Pioneer's Day, 10:30 a. m., remarks by pioneers; 2:00 p. m., lecture, Dr. James DeRochamane.

Sunday, August 16—10:30 a. m., lecture, Dr. James DeRochamane, subject, "Threshold of the Great Beyond," 2:00 p. m., lecture, Dr. James DeRochamane, subject, "Chairs for Building."

August 17—2:00 p. m., Parliamentary Congress.

August 18—10:30 a. m., reading circle; 2:00 p. m., lecture, Dr. James DeRochamane.

August 19—10:30 a. m., mediums' meeting, lecture, Dr. James DeRochamane.

August 20—Soldiers' Day, 10:30 a. m., conference 2:00 p. m., lecture, O. F. Kellogg.

August 21—State Association Day, 10:30 a. m., Lyceum; 2:00 p. m., lecture, Mrs. A. E. Sheets, of Grand Island, vice president of the Michigan State Spiritual Association.

August 22—National Association Day, 10:30 a. m., reading circle; 2:00 p. m., lecture, Hon. L. V. Monahan, of Grand Rapids, president of the Michigan State Spiritual Association.

Sunday, August 23—10:30 a. m., lecture, Hon. L. V. Monahan; 2:00 p. m., lecture, Hon. L. V. Monahan.

August 24—2:00 p. m., Parliamentary Congress.

August 25—10:30 a. m., conference; 2:00 p. m., lecture, Mrs. Marion Carpenter.

August 26—Memorial Day, 10:30 a. m., reading circle; 2:00 p. m., lecture, Mrs. A. E. Sheets.

August 27—10:30 a. m., conference; 2:00 p. m., lecture, Moses Hall, of Chicago.

August 28—10:30 a. m., Lyceum; 2:00 p. m., lecture, Moses Hall.

August 29—10:30 a. m., association meeting, election of trustees; 2:00 p. m., lecture, Moses Hall.

Sunday, August 30—10:30 a. m., lecture, Moses Hall; 2:00 p. m., lecture, Moses Hall.

A good number of the best mediums are expected on the ground at different times. A cordial invitation is extended to all sincere workers in the cause.

For further particulars address Hon. L. V. Monahan, president, Grand Rapids; Mrs. A. E. Sheets, vice president, Grand Island; May F. Ayers, secretary, Lansing; Dr. J. C. Bushnell, treasurer, Grand Rapids, Mich.

Lake Pleasant, Mass.

More campers are on the grounds than ever before for so early in the season, fifty-five families having arrived and opened the cottages for the season. Among the recent arrivals are Mr. Samuel Squires and Dr. E. E. Conant and wife, Geo. C. Allen and family, Dr. Walker and wife, Mrs. H. M. Flint, A. T. Walling, Mr. and Mrs. Wood and Master Frank Shattuck, Mr. and Mrs. Shirley, and Mr. F. A. Rickford and family.

The well known physical medium, Channey Palmer, is located at Palm Block for the season, and has held some very satisfactory seances here.

Mr. and Mrs. Chas. M. Cooley, of Providence, are occupying one of the Twin Cottages, and Dr. Waldo Mason is stopping at Eagle Cottage.

Mrs. Hattie M. Reed and Mrs. Clapp have opened their boarding houses for the season, and have quite a number of guests. Mrs. Clapp has built quite an addition to her cottage.

Mr. and Mrs. Chas. Barron, Starr Barron, and Mr. and Mrs. Wm. Palmer are at their cottages, and on the Highlands are located Mr. and Mrs. Fred Haslam and Master Lloyd Haslam, Mrs. Ada Woodruff, Mr. Thos. Alexander, Mr. Tower and family, Hon. A. C. Carey and wife, and Mr. Avery Clapp and family.

The hotel, store, and Lakeside confectionery stand are open. Mr. Ed. Hanner has the ice privilege, and is doing a good business.

A meeting of the directors was held here May 20th, and arrangements were made to do some extensive repainting. The bridge is being strengthened and painted, the swings have been put up, the pavilion and old auditorium are to be fixed up, and the band quarters are to be thoroughly renovated. The campers seem to be thoroughly imbued with the feeling of general improvement, and are heartily co-operating with the officers in improving the grounds and making them attractive, and a perfect feeling of harmony prevails.

Owing to an error in printing the circulars, we omitted to state that a Lyceum would be held here this season. Last year we had a grand Lyceum under the conductors of Vice President Hatch and this season will have another under the same leadership.

On June 6th a large picnic was held here under the auspices of the Episcopal Church of Greenfield, and conducted by one of the most liberal-minded clergymen in Massachusetts, Rev. Mr. Finch. About 300 visitors attended, and a general good time was enjoyed by all. A dance was held during the afternoon in the pavilion, Rickard's orchestra furnishing the music.

For Sundays, July 5th and 12th, we have engaged that grand lecturer, J. A. Washburn, of Revere, Mass., who is one of the ablest speakers in the country.

All the privileges have been let, except the dry goods, barber shop, pool hall, and shooting gallery.

Any one desiring circulars can get them by writing to me.

ALBERT F. FLINN, Clerk.

Taken in time Hord's Sarsaparilla prevents serious illness by keeping the body pure and all the organs in a healthy condition.

A Careful Physician prescribes

PABST MALT EXTRACT
The Best Food

at the critical time in the young girl's life.

WHY?

Because it is sedative to the nerves. Because it gives sound and refreshing sleep. Because it induces bright, hopeful feelings. Because it strengthens while it soothes, braces while it tones, feeds while it warms, and brings forward the processes of nature with ease, freedom and celerity.

At Druggists.

Tramp Spiritualist.

Since leaving your agreeable presence several weeks ago I have tramped through Ohio and Michigan to this fair city of Grand Rapids, Mich., arriving here last evening, May 30.

At Dayton, O., I met Judge Thompson and other spiritualistic brethren. At Springfield, O., I met several Spiritualists and also attended a materializing seance of Mrs. Summers. Mrs. Summers had been under the physician's care for several days, and the materialization was not as strong as usual, although about twenty forms appeared.

In Toledo I could not locate the meeting, the city directory being silent, although I was informed that two organizations were maintained.

At Detroit I attended the meetings presided over by Mrs. Baade and at her request gave the society a rambling talk. Mrs. Baade has heretofore been repeatedly imposed upon by tramp fortune-tellers using her rostrum to advertise their schemes, and is somewhat chary about inviting strangers to speak. That the outlines of the philosophy which I propounded met not only with her approval but also of those present I judge from the encore and repeated thanks expressed by Mrs. Baade. It was a touching picture. Mrs. Baade, a frail and delicate woman—a shepherdess watching over her flock and trying to bring in communion the material with the unseen and spiritual world. That she succeeds no one doubts. And in success, even in the slightest degree, she has accomplished more than Christianity has done in two thousand years.

The Detroit association is in a flourishing condition, being made up of the best class of society. At Jackson, Mich., I also found a flourishing organization, although it has heretofore been embarrassed by internal dissensions.

The affairs at Jackson reminded me of the Presbyterian Church in Warren, Pa., a number of years ago. Many of the members wanted a new minister, while a few insisted on keeping their old and beloved pastor. Finally Judge Johnson said: "We have had Brother Rankin with us many years and he has told us many times over all he knows. I am in favor of a new man with ideas we have not heard." This remark settled it and a new man was engaged.

I was impressed that the beloved president of the association at Jackson is a little too conservative to please all, judging from remarks dropped and also that he addressed the meeting himself instead of extending that courtesy to me.

I noted the article of A. O. Hoyt in issue of May 10th, also the Theosophical articles in last issue of the LIGHT OF TRUTH.

Mr. Hoyt bases his conclusions upon the supposed fact that spirit emanates from and is inherent in matter. It is because all scientists, so-called, have reasoned from that same suppositious basis that they have failed. If you would understand matter you must first understand spirit.

A writer in the last issue refers to Theosophy moulding the Aryan civilization in northern India.

Great guns! that civilization lived and died at least four thousand years before the word Theosophy was known to man.

Its first use was to designate a short lived philosophy shortly before the Christian era, and near the beginning of the Christian era it was used to designate still another philosophy taught.

Neither of the philosophies were at all in harmony with the philosophy taught at the present time by the Madame Blavatsky school of Theosophy.

The philosophy that permeated the ancient civilization referred to, because of its varied names, is in reality nameless to-day, unless you call it esoteric because no name in use properly designates it.

Ashley Camp.

DEDICATION OF TEMPLE.

I see the Columbus correspondent has made a mistake in reference to our day of dedication and their excursion to this place. The day set for that interesting event is June 21st, and not July 21st, as the Columbus correspondent has it. We have secured the services of Moses Hull, which, of itself, insures us a feast.

H. BAXTER.

Philadelphia, Pa.

On Sunday, May 21st, the First Association of Spiritualists, of Philadelphia, closed its meetings for the season. The exercises of the day were deeply interesting, and will long be remembered by the participants. The special feature of the day was the memorial services held in honor of those who had passed to the higher life from the Association during the past year. In connection with this, the services in memory of our Nation's honored dead were held, and on account of the fact that one of our members on the roll of honor of this year had been a member of Cavalry Post No. 35, G. A. R., that post was invited to assemble with us. The Stars and Stripes decorated the platform, together with a profusion of flowers, in loving remembrance of the friends who had passed on.

Secretary F. H. Morrill read the roll of honor containing the names of the fallen ones, and made some remarks concerning their work with us. The speech of the evening was delivered by Mrs. M. E. Cadwallader, who gave a most eloquent and patriotic address suited to the occasion, which elicited great applause. The enthusiasm reached its height when in the midst of the discourse the speaker, addressing the Stars and Stripes, delivered a most impressive apostrophe to "Old Glory," and saluted it in the name of our association and its members who had fought to defend and preserve it. The salute was particularly appropriate from the fact that our late president, Mr. B. P. Benner, was a member of the G. A. R. Our president, Capt. Keffer, the writer, and many other members of the Association, enjoy the proud privilege of being numbered among those who went to the front at our country's call.

Space forbids even a brief synopsis of the address, though it was the unanimous opinion of all present that it should be published in full.

At the close all joined in singing America, after which the president, Capt. Keffer, thanked Mrs. Cadwallader, saying her word pictures had called to mind, as if it were yesterday, the dark days of the rebellion, when he first went forth in answer to the call for recruits, yet he felt that, though those days had been fraught with sorrow and privation, he was ready to again respond should the occasion demand. He then referred to the able work accomplished by Mrs. Cadwallader for the mediums here and elsewhere, and presented her with a beautiful bouquet of roses, saying that the Board of Trustees wished to make suitable recognition of her services, and for that purpose had prepared the following resolutions, which were unanimously adopted by the Association:

Whereas: Mrs. M. E. Cadwallader, Vice President of this Association, has done much able and efficient work as a member of the Board of Trustees, as well as by her able lectures;

Whereas: Her untiring efforts in behalf of the mediums of this city, both in collecting funds to meet the expenses of defending them and in other directions prove her devotion to the cause of mediumship;

Whereas: She has been an able representative of this Association at the several conventions of the National Spiritualists Association and one of the most practical and efficient delegates of that body;

Whereas: She has in the past years, without remuneration, done much good for the N. S. A. in obtaining charters for membership and funds for its treasury, as well as for the cause of Spiritualism in the various parts of the country; therefore be it

Resolved: That Mrs. M. E. Cadwallader, in the various departments of her work as the vice-president of this Association, honorary vice-president and financial agent of the National Association, and correspondent of the spiritual press, is entitled to and commands our highest respect and appreciation;

Resolved that the Board of this Association consider her a most worthy and able representative of the cause of Spiritualism, and take pleasure in thus publicly expressing their regard;

Resolved: That a copy of these resolutions, embodying the sentiments of the Board of Trustees and members of this Association for its vice-president be presented to her, and copies forwarded for publication in the spiritual press.

F. H. MORRILL, Sec'y.

Lynn, Mass.

The Spiritualists of Lynn held services as usual in their hall, 33 Summer street, Sunday at 2.30. There was a large attendance at their developing, healing, and test circle, and much good was done. Appropriate selections were rendered by Mrs. Melissa K. Hamill, Mrs. Alice S. Hiscoc, and Mr. Willis Easter. Mrs. L. A. Prentiss gave a sublime invocation. Mrs. L. A. Prentiss, Mrs. C. B. Hare, Mrs. E. D. Williams, of Chelsea, Mrs. D. E. Watson, Mrs. Lizzie D. Butler, Miss F. Isabel Hiscoc, Mrs. Annie J. Brennan, Mr. Willis Easter, and others gave a large number of tests and spirit communications. Mr. P. A. Barnes, of Marblehead, Dr. S. M. Furbush, W. H. Roundseville, Edward F. Murray, John C. Doyle, A. E. Warren, I. A. Pierce, and others gave magnetic treatments to a large number, which all said they were relieved and many cured. They also gave tests and spirit messages. At 7.30 there was a good attendance. The services were opened by Lena and Elsie Burns with fine selections. Mrs. Alice M. Lefavour gave one of her independent musical seances. The autoharp was played upon, raps and other manifestations given by spirit bands power. Mrs. C. B. Hare gave well chosen remarks and a large number of tests and spirit messages. Mrs. D. E. Watson spoke on "Spirit homes and their love and influence for humanity." She also gave tests and communications. Mrs. Lizzie D. Butler followed with excellent tests and spirit messages.

Dr. Geo. A. Fuller, of Worcester, will be with us Sunday, June 21st.

At Mrs. Dr. M. K. Dowland's meetings, 130 Market street, Tuesday and Friday evenings, the interest and audience is increasing. Last evening the hall was packed. Appropriate selections were rendered by Mrs. R. Bissel and Prof. Birt J. Richardson. Mrs. Dr. Dowland gave very interesting remarks on the "Spiritual Condition of Humanity." Mrs. Annie J. Brennan gave many tests and messages. Mrs. E. D. Williams, of Chelsea, gave well chosen remarks and tests and messages. Mrs. Lizzie D. Butler gave many tests, spirit names, and communications. Mr. G. D. Merrill gave remarks on mediumship, also tests and messages. Mrs. D. E. Watson spoke on "The Help Spirit Give Humanity."

T. H. B. JAMES.

Brooklyn, N. Y.

Through information furnished by the LIGHT OF TRUTH I recently had the pleasure of securing an excellent astrological and psychometric reading from Mrs. Dr. Wyant, of Toledo, Ohio. The results have been very satisfactory, and I would most cordially recommend her to all your readers who desire to receive the benefit of her wonderful gifts.

In addition to her astrological knowledge and psychometric power, Mrs. Dr. Wyant is very inspirational, and is thus well fitted to receive and impart such instruction and wise counsel from advanced spiritual intelligences, as will surely prove of great value to every honest and earnest seeker after truth and divine unfoldment.

DR. JOHN C. WYMAN.

Chicago, Ill.

Frank T. Ripley, the well known lecturer and platform test medium, lectured and gave fine tests to a large audience at the Forest Home Masonic Temple (large hall), for the First Spiritual Society of the South Side. This is Bro. Ripley's second time with us, and we are glad to have such a noted worker with us, and large audiences will be the rule while he is here. He spoke a good word for the LIGHT OF TRUTH as one of the most instructive spiritual papers—especially of its message department. Bro. Ripley, under the control of his guides, does his work well. The lectures are instructive, and his tests are the best we have had, except those of the great medium, Mrs. Foye. We expect to have Mrs. Foye back again when we commence meetings in the fall.

CORR.

Ladies' Independent Union.

The annual business meeting of the Ladies' Independent Union, for the election of officers, will be held at Mt. Pleasant Park, Clinton, Ia., Wednesday, August 19th, at 10 a. m. FANNIE GLASER, Sec.

Los Angeles, Cal.

On the evening of May 20th Mr. Colville and Miss Young were given a reception by Mr. and Mrs. Longley at their lovely home at Pasadena. The rooms were beautifully decorated with flowers—in fact there were flowers everywhere. And in speaking of the inside of the home, what shall I say of the outside? The large porch overhung with roses, and the beautiful grounds filled with flowers, and the orange and lemon trees laden with choice fruit! There were gathered together there a large number of intelligent, thinking people, and during the evening we were entertained with music, songs, recitations, and poems by different ones, and Mr. Colville favored us with a short address, closing with a poem to our host and hostess, after which Lotela, in a neat little speech, presented Mr. Colville with a basket of very choice oranges artistically arranged with orange blossoms. She also presented Miss Young, the veteran worker, whom we all love, with an elegant bouquet of white Lamarck roses, a fitting tribute to her purity and usefulness in the cause which lies so near her heart. We then sat down to delicious ice-cream and cake, and all went home expressing the pleasure we felt in having been there, and I wished, while looking around me that every worthy medium could have just such a home.

ANGIE M. WHITE.

Summerland, Cal.

On May 27th our two Spiritualist societies united in giving a farewell reception at Liberty Hall to Mrs. C. Fanny Allyn, of Boston. The evening was very agreeably spent. Short speeches, interspersed with music, added much to the sociability of the occasion. Through Mrs. Allyn's efforts, the cause of Spiritualism has been greatly revived here.

President Barrett was also with us a few days. He gave two very interesting lectures.

Prof. Loveland is now delivering a series of interesting lectures on "Mediumship" at Liberty Hall.

Our annual camp-meeting will begin on July 26th and close on August 16th. We will have good speakers and mediums in attendance; and also hope to have an increased number of campers from abroad.

Our camp-meetings have always been noted for their high order of lectures and instructive and interesting conferences. This year will undoubtedly prove no exception.

MRS. M. A. SPRING, Pres. S. S. A.

Annual Business Meeting of the M. V. S. A.

The annual business meeting of the Mississippi Valley Spiritualists' Association, for the election of officers, will be held at Mt. Pleasant Park, Clinton, Ia., Friday, August 21st, at 10 a. m.

WILL C. HODGE, Sec.

Nervous

People often wonder why their nerves are so weak; why they get tired so easily; why they start at every slight but sudden sound; why they do not sleep naturally; why they have frequent headaches, indigestion and

Palpitation of the Heart.

The explanation is simple. It is found in that impure blood which is continually feeding the nerves upon refuse instead of the elements of strength and vigor. In such condition opiate and nerve compounds simply deaden and do not cure. Hood's Sarsaparilla feeds the nerves pure, rich, red blood; gives natural sleep, perfect digestion, self-control, vigorous health, and is the true remedy for all nervous troubles.

Hood's Sarsaparilla

Is the One True Blood Purifier. \$1; six for \$5. Prepared only by C. I. Hood & Co., Lowell, Mass.

Hood's Pills cure Liver Ills; easy to take, easy to operate. 24a.

Message Department.

Questions Answered by Spirit JOHN PIERPONT,
and Spirit Messages Received Through
MRS. M. T. LONGLEY, Medium.

Our medium, who is employed for this department, sits in a special circle each week at which questions are answered by the Spirit-President, John Pierpont—and individual spirit messages are given by such returning intelligences as can use her organism, all of which are reported by an amanuensis, and transmitted to this office for publication.

In justice to all concerned we request our readers to verify such messages as contain anything which they recognize.

Questions of a spiritual, philosophical, scientific, or humanitarian interest for consideration in this department may be forwarded to us at this office, and will receive attention in their turn. Address LIGHT OF TRUTH Publishing Co. Room 7, 512 Race Street, Cincinnati, O.

Report of Seance, May 26, 1896

[Specially Reported for the LIGHT OF TRUTH
By Dr. M. A. Becher.]

INVOCATION.

Infinite Source of all life! Eternal Spirit, from whom we gather all the inspiration and the power of finite existence; in whom we live and move, finding our being, and gathering from Thee that which makes of the finite and infinite power with possibilities of unfoldment and spiritual growth! We come to Thee at this time seeking for instruction along the highways of knowledge; we ask that truth may be revealed to our understanding, and that our minds may become illuminated with the light of the higher wisdom that shall be of guidance to us along the steps of time, causing us to profit by our experiences and to grow strong in the discipline of life. We would at this time come into closer consciousness of the power of love, that divine element and principle of being which originates within the human soul, causing it to pulsate with light and emanations of strength, sending out from it lines of sympathy and kindness of feeling which brings one in harmony with another and creates the waves of musical concord which may uplift our being to the very heights of grandeur and spiritual exaltation. May those beautiful angels, who come to us from the fresh fields of immortal life, bring to each of us present at this time something of their own pure atmosphere and influence which shall enable us to see more clearly that which is hidden along the spiritual path. May we receive of their ministrations and be benefited; may the blessings which they would give prove to us the nobility of human life, and may it go forth from this place upon pinions of light, bearing consolation to mourning hearts, strength to those who are weak, comfort to those who are sad, the needed illumination to those who sit in darkened places; to the suffering that which may be acquired for the benefit or elevation of human beings. We ask, oh Thou Divine Spirit, that those who are here from the eternal life may receive according to that which they give; may they, who are ready and willing to give of the happiness of their spiritual love or harmony, receive in return that blessing which shall uplift and bear them onward to still greater heights of conquest and of power, and may each, however humble one may be, receive the benediction that comes from the angel world, and which, in its fulness, may be glorified unto every clime. Thanking Thee for the blessing and all the privileges and experiences which we, as human entities, have received; asking that we may at all be guided by wisdom, and that knowledge shall be revealed to us, we offer to Thee and thine angel missionaries of light and peace the homage of our souls. Amen.

Questions and Answers.

QUES.—[G. E. B., Grinnell, Ia.] Are there conditions in the spirit realm that could render it impossible for a departed loved one to send a message (through Mrs. M. T. Longley, medium,) to her husband, who is a Spiritualist, or to her daughter, who is very friendly and almost a confirmed Spiritualist? If there are such conditions please explain them? Is it wrong for us to send out thought waves, earnestly desiring the mother or life companion to send such a message as would confirm the daughter of the truth of spirit messages to loved ones? Is there anyway to ascertain if this daughter is a medium? We can not get a circle here unless she is a medium, as the city of Grinnell is totally orthodox. If I will attend the camp-meeting at Clinton, Iowa, or any other camp-meeting of Spiritualists, would I be likely to get a message from her, on slate or otherwise?

ANS.—Your correspondent will be very likely to receive a message from his beloved spirit companion through some medial agency if he attends one of the camps during the coming summer; for there will undoubtedly be many mediums present at the spiritualistic camps some one or more of whom will be enabled to come in touch with his beloved spirit wife to transmit a message from her to himself, either by slate-writing, or some other phase of spirit manifestation. We can not tell from this point whether the daughter of your correspondent has medial qualities or not, having no means of coming directly *en rapport* with her magnetism, but it is very possible that she is mediumistic, and if she and her father will sit two evenings weekly, in a dimly-lighted room, at a regular time and place, and be willing to exercise perseverance and patience in their sittings

for development it is possible that within a few months something of a practical and helpful nature may be given to the sitters from the spirit side of life; we think it would be worth the trial. In relation to receiving a message from the beloved spirit through the medium of the LIGHT OF TRUTH message department we can not tell whether it is possible or not. It may be impossible, providing that the spirit in question is unable to make use of the aura of our medium, or to come into intelligent communication with herself or that of her spirit band. Every spirit intelligence is not able to communicate through our medium; there are many who can not make use of her medial powers, who, perhaps, may be fully able to communicate through some other medium. While there are spirits who can not communicate through the medium of the LIGHT OF TRUTH, who can readily associate with the forces of some other medial instrument and be able to send their thought to earth through such agency, all are welcome here, and such as come from the spirit side of life, who are unable to make use of the channel through which we speak, are given assistance and opportunity some time to do so. It will not do any harm for your correspondent, or any one, to send out their earnest, loving thought to the beloved one in spirit life, with the mental request that she do her best to send a communication from this place; for by so doing they may be able to strengthen the magnetic chain between herself and them, and to give to her an assistance that will be helpful in her efforts to reach this place. Mentally sending a loving thought frequently brings to pass the very condition and events which one hopes for, although great anxiety upon such a subject would, perhaps, cause disturbance or an unsettled condition of the magnetic aura which might prevent the very consummation which is desired.

QUES.—[J. Wm. O'B., Keller, W. Va.] Is it possible for any decarnated spirit to manipulate or make any impression upon any material substance without the aid of a mortal medium?

ANS.—It is possible for a decarnated spirit to make manifestations of a physical nature that denote the presence of unseen intelligence without the close proximity at the time of a mortal medium, but we do not know that a spirit can produce a physical, intelligent manifestation of his powers in any place or locality that does not contain the emanation that had at some time been given forth by a mortal medium. For instance, a vacant house may be the scene of strange noises and other disturbances and no mortal be in the house or upon its grounds at the time these strange movements occurred; yet, at some time, there may have lived upon the premises some intelligence possessing a strong medial power; some one who gave forth emanations of an electrical and magnetic nature which were impressed upon the walls or somewhere within the domain, and which left material elements sufficient for the operating spirits to use as an instrument in their production of the strange sounds or other physical manifestations. We do not think that a decarnated spirit can manifest himself in a locality that has never been occupied by mortals, nor indeed would there be any incentive for him seeking to do so, because if one comes from the other life to manifest his presence, he usually does so for some purpose, which is practicable, and to attract the attention and thought, if not the investigation of some one in the mortal life.

QUES.—[J. Wm. O'B., Keller, W. Va.] If a person speaks in an audible voice would all spirits, who were in an ordinary range of his voice, hear him, whether being of the same plane of vibration or not?

ANS.—No; spirits may be in this apartment this hour and not able to hear the sound of the chairman's voice as he reads the questions, nor that of the spirit who replies to the same. Indeed there are spirits here who can not see those who are in the mortal form, nor can they perceive all the spirits who gather here for the purpose of communication, nor any of the guides of the circle, or friends of the mortals who are present, yet they may come into communication or *en rapport* with some spirit who is present, perhaps with one of you who are here in mortal life, i. e., if you are not all upon the same plane of vibration and

spiritual elevation. There are spirits that are brought here for instruction who do not see you in mortal life at all, nor do they know that anything is taking place with you, but at the time a magnetic aura is exercised upon them by spirit intelligences, who are instructors and missionaries, and it is for the special work to enlighten these spirits that such intelligences are here, and to receive such instruction that those who are in need of it are brought to this place to-day. So our correspondent can readily perceive that a spirit who is within range of his voice under ordinary conditions in mortal life, may not be able to understand him at all, and yet those who are in sympathy with him, who are upon the same plane of vibration that he occupies, will be able to receive and interpret the thought waves that come from himself upon the atmosphere.

QUES.—[M. A. H., Alliance, O.] What is the condition of a soul that by its own wilfulness has caused death, and by death has brought reproach and shame on their friends?

ANS.—Such an intelligence, when he comes to his own consciousness as a sensible and sensitive being, will feel all the shame, the remorse, and the injury that he may have subjected other lives to; his will be a restless and unhappy state until he has, in some manner, atoned for his wrong-doing, and given help, strength, and comfort, not only to those whom he has wronged, but to other lives. The law of retribution is unerring, and it will surely be felt by every individual who has, by cowardly actions or wilful desires, wrought wrong upon his own soul, or upon that of any other human being.

Spirit Messages.

HON. WILLIAM THOMPSON.

I am a very old man—that is, a few weeks ago I would have counted myself so; for when one has passed into the nineties he surely may be called old. But, thank God, I am daily growing younger, and I feel myself renewing the powers and vigorous action of earlier years. I realize that I am as strong in mental energies and as powerful in the various functions of my being as I was in the prime of earth life. I am glad to say that my mental powers did not weaken as the frosts of age appeared, but I held my own grip very well, and although I have been an inhabitant of the spiritual country but a little while, I feel a glorious reinvigoration of all that goes to make up manhood in my nature. It seems to me right that I should come back from the land of sunshine to the land of material things to express my gratification of the great change that is mine. I am interested in the affairs of mortal life, and the more I awake to a consideration of that which affects humanity, the more I am interested. The affairs of public concern affect me, and that is only natural; for I spent a large portion of my life in public offices in which I sought to do my duty by my constituents, and so feel now that the public welfare is my welfare and the cause of humanity is my cause, and that which is of interest and importance for good to my country, or to yours, is of interest and of importance for good to me as an individual also. I wish my friends and those who have known of me to understand that I am truly alive. I am not a member of the State legislature now, nor am I an alderman of the city. I have had my experiences in such lines and have passed on to other conditions in the spirit, but I am interested in those who do hold such offices, and shall seek to convey to them an influence that will assist them in their efforts to make the best possible use of their positions and of their opportunities for reaching the public good. Will you kindly say for me that I come with Brother Oakes, and that he joins with me in sending greeting and hearty good wishes to all the old-time friends, for it is well with him as with myself—indeed with all whom I have met in the little time that I have been a resident of the spirit life. I have hardly yet collected my forces and adjusted myself to the new conditions, as I expect to do shortly, but as far as time has passed with me on the other side I am happy and satisfied with the change. I went away from the body not long since at North Noble's-Borough, way down in the State of Maine. I am well known in the Pine-Tree State, especially

at Rockland. I remember my friends and all the kindly associations I have had, and I would like, if possible, to send a message in private through a good medium in Rockland that I have been attracted to, and I feel that I shall be able to do so, because of the experiences I receive at this time. I was known as the Hon. William Thompson. I do not claim the title now, for I realize that distinctions of that character are lost sight of in the spirit world in the larger light and consideration of the individual and the work which he may perform.

MRS. HANNAH GANTT.

I did not live, sir, quite as many years as the gentleman who has just been speaking to you, but I came near reaching the shadow of four score years on earth. I lived many years on the mortal side, happy and contented with the blessings which life had brought to me, and when I slipped out of the body, perhaps a little over two years ago, as near as I can gather up the time, feel full of rejoicing that life has brought so much good to me; especially when on opening my eyes in the light of the spirit world I discovered my dear companion, the loving parents who had passed on before, and many dear ones whose earthly forms had been laid low. I found them all so bright and beautiful, strong and well, and living useful lives, that I could not sufficiently express my gratitude for the blessings of the eternal world. I also find that Spiritualism is a grand truth; that the communication between the two worlds is fully established, and that it is possible for those who stray over into the other country to take up their abode there, to return to this land of duties and of care, and intelligently express themselves in love or sympathy, or give instruction to the friends whom they left behind; and as one who believes in standing out bravely for the truth, I feel it my duty to come to your office to express my thought on this great subject of spirit return. I find it so beautiful, that it affords so much comfort to many mourning hearts, so much enlightenment to those who have been benighted upon various questions concerning the nature of materials, the universal power called "God," the eternal life, and all things that are abiding and that are so helpful in many ways to those who take hold of them. Spiritualism is to be considered the great comforter and the great healer of the nations. That is why I speak; that is why I come and send loving greeting to those who have known me in Omaha, Neb., and those who have known my dear companion. He was well known in the State as Judge of the Supreme Court, and I feel that it is the duty of those who have a wide acquaintance to make themselves known through such channels as this, that the world may study and think, and come to learn something of the life that stretches on beyond the mortal, and which is so real and substantial to those who enter it for their abode. I thank you, sir, for permitting me to speak, and I trust that my little message may prove useful to some doubting heart on earth.

MRS. MARIE A. VALENTINE.

It may be about seven months since I passed away; not here, but in Chicago, and in this time I have seen many wonderful things, met with many strange experiences, and I have felt what life really is. I lived fifty-six years on earth, and had experiences, too, that gave me knowledge of human nature and of many things. Some of my experiences were painful; others were bright; when I gather them all up in memory and I realize that each was for some good, that I needed every one, and that I am a richer woman today because they came to me. On the spirit side I have found relatives and friends. All were happy; all doing their work in one way or another, having sometimes shadows as well as sunshine, because they make up experiences and give their discipline—as I am getting mine. But it is all good, and I am glad to report it so. I wish to bring greeting to my dear friends, and to my good sister, Mrs. Rutter, who lives on this side, and I am thankful for all the things that came to us. I am trying to help her, and I hope soon to do better, because, I believe, the way will be opened to reach those who are here that can be assisted by spirit influence and power. I have friends in

one place and in another, and I send out my thought and greeting to Washington, D. C., and to Baltimore, and I think the lines of my communication and of my influence will be taken up by those who are there. They will be interested to know of these things, and to tell them I have returned and been made the means of opening new light to their understanding. Father comes with me from the spirit world to day, and he is also glad to be here. He has learned many things, he says, since he went over, and looks at much in a different light than he did while here; that he has been growing, and that he feels the need of his going ahead more than he did while he was on earth. His name is James, and he wishes me to send greeting for him to those whom he loves.

CLYDE HAMMOND.

How do you do, sir. (Quite well? How do you do?) Well, I don't know just now; I think I am pretty well; I am right smart when I go about from place to place, but in coming in here and projecting myself, so to speak, into the atmosphere of your medium, I feel a little queer, much as I did before I went out of the body, so I say I hardly know just now how I do. But I am projecting myself, and ready to explain that Clyde Hammond is here, and that I hail from St. Louis, Missouri. I have friends in that city, and I judge they have not forgotten me. I am doing very well. The time is going rapidly by, and many cares and affairs occur that take up their time and attention. I do not expect that they keep track of me very closely, but I think they will be glad to know I got back and that I am able to tell them of my career, in a way. I did not know anything of Spiritism; I knew there was something in it, but did not take any special interest in it, as I now wish I had. I heard of it, of course, and had no special objection to it. I did not say that it was all nonsense, nor fraud, because I did not know whether it was or not. I felt that it might contain a truth and evidently the belief of it brought satisfaction and comfort to the hearts of many people, and if they could find help in it I was willing they should. But since I got to the spirit world I found that it was all real; that the life was very practical and very natural there, and that I could take hold of my old schemes and plans, as I did when here, and work them out, sometimes in a good way and sometimes poorly, as I did on this side, only that I seemed to get a clearer insight of things, had a more ready conception than I did while on this mortal side. So I report to my friends that I have been working along as best I could, and that I am studying here and there, and that, on the whole, I am well satisfied with the condition of things, and well pleased with them all. I do not come here to take up your time, nor to give an explanation of my trend of mind, or the mechanical genius, if you call it that, which belongs to me, but I am hoping that my friends will give me a chance to come and give them a private communication, for I have something I would like to say which I do not care for the public to hear, or to know anything about. That is my mission. It is an humble one, but I am glad to come, and very glad to find myself in such good company.

LIZZIE WALKER.

My people, or most of them on earth, and those I would like to reach through the channel of Spiritism are in Nashua, N. H., and I send them my love. Indeed, I send it to all my friends, wherever they are, and tell them that I would be very happy indeed to have an opportunity of coming to them in person, and to exchange thought with them, such as they and I could understand, but as I do not expect to have such a privilege, I am glad to come to this distant clime, and to send a few words of loving greeting to the dear ones who are left on earth. Nettie sends her love to her friends. She can not communicate herself, and so I am happy to speak for her. She is in good condition, and satisfied with her home in spirit life, as I am with mine. She is so interested in music and has such opportunities for cultivating her taste in that line that she feels it is all right that she passed on, and I have the same feeling in my own case. I am interested in other lines, perhaps more fully, and also I have had some things to

overcome on the spirit side because I was somewhat wedded to the earthly life and its conditions. Yet I am thankful that I have passed out of the body, and that the change is so real, and so helpful, too, to the immortal soul. If my friends wish to learn anything about Spiritism, and to ascertain if the communication between the two worlds is a fact, they can do so without much trouble, because there is so much given to earth now from the other life. So many beautiful things are printed in your books and papers here of the world beyond, and there is such a revelation of light that I know, if they only make the effort, they will gain something helpful in this line. I have a friend in Nashua who is a medium, but she does not let the world know it, because she is afraid that people will not respect her. I think she will have more courage by and by, and that her meditative powers will grow. I am very sure she will be able to give out to human beings something beautiful, that will comfort and bless them in their search for light. I am helping her. I can come very close to her, and I feel that, by and by, as she grows stronger, I will be able to give her something which will prove of benefit to her in this mortal life.

EMILY CHASE.

I am so happy to meet you, Mr. Longley, and I am happy to meet your stenographer, for I have a sort of fellow feeling for him, as he is not only engaged in this work, which I always felt was such a high calling, to transmit what spirits had to give to their mortal friends, but also in the mediumship which I know is his that I am attracted to him as a friend. I do not come alone to express my friendship for you, as that is strong and will not be broken, and I know that some time in the great future we all shall meet in the spirit world, but, also, Mr. Longley, to send my loving thought to my dear friends in Massachusetts and to a few in Rhode Island, and to say to them it is so beautiful, this spiritual light; this real life of the soul world that I shall come in every possible way, by influence and magnetic force, and bring it home to their consciousness to make it an abiding knowledge in their lives by which they may see clearly the upward path, and know how to profit by the experiences which come to them. For, Mr. Longley, as the years roll by with me in spirit life, I feel stronger and happier, and more full of light and power than I can express, and I realize every day what a glorious life it is, not only life in spirit, but life in mortal; how grand it all is, from the first to the last, and though I am in sympathy with the poor souls that have to suffer, whether it is through willful sinning, or because of unhappy conditions coming to them, yet I feel that they will all be lifted out of the darkness some time, and that great love which will support them will more than compensate each one for the trials and the shadows that have come into their lives. I have had my pains and burdens and trials to bear in one way and another that the world knew little of, and yet they do seem so small to me now; even that every cross seems to me now to be but just a very, very little burden that was not hard to bear, and all along the way I can see so much of usefulness that I feel life, when fully understood, is only one great lesson, a great help to humanity, and that it will open to every thinking mind and progressive spirit constantly new paths of promise, of helpfulness, and of unfoldment, year by year. Please give my love to my friends everywhere, and tell them that I am employed in congenial work which is partially teaching and partially of another mental nature, and that everything is helpful to me in my work. I am privileged to serve as an instrument for the transmission of magnetic forces and instructive matter from one world of spirit intelligences to other worlds that are not so far advanced. I send my greeting to the good friends of the *Banner of Light*. Tell them that I shall always refer with pleasure to my associations with them in my spiritual world. Fanny is here with me to-day, and she, too, sends her love and greeting. She was a faithful woman and a grand medium, and as such she shines in the higher life to-day. I can not leave without expressing what I have frequently felt, my pleasure at the beautiful home you have, Mr. Longley, in this wondrous climate, where

the flowers bloom in such richness of tint and loveliness; it seems to me that it is next to heaven.

DAISY HOWARD.

Mr. Pierpont permitted me to come here and send a few words of love and sympathy to my dear papa and to tell him that I am looking after him with all the power and strength of my soul while he is feeling so poorly and that, although the physical has been distressed, the spiritual part of his life has always been illuminated by the beautiful light and the clear atmosphere from the spirit world. I want to say that I have been greatly helped in my labors by Rose and Sunshine, and that their magnetic forces have done much good. We know that things will brighten very soon now; that stronger conditions will come, and that, in a little while, a new line will open to him that will bring to him not only experiences, but an avenue through which he will experience certain helpfulness and powers that will be of practical use to him and to others. It is coming, and we are just getting ready for it. My papa is here in this city, and you know him. Mr. White is here with me, and he wishes to send his fraternal greeting to papa, and to tell him that he has been helping him in the past, and that he will do so in the future, and there will be a special line in which he can bring practical help that will be of use.

VERIFICATIONS.

To the Editor of LIGHT OF TRUTH.

In issue of May 30th I recognized with great pleasure the communication given by my wife, Ann Ellen Fuller. The Gertrude she speaks of being with her is our daughter, that as an infant soon followed her to the summerland.

I. C. FULLER.

Brookville, Pa.

To the Editor of LIGHT OF TRUTH.

I was much pleased to see in issue of May 30th a communication from Thomas Gates Foster. He was a personal friend of our family, and often came to our home, and we loved very much to listen to his lectures while living in Mendota, Ill. My beloved husband, who is also on the spirit side, was a staunch friend of his, and a great admirer of his control, Professor Dayton. May the good work go on.

MRS. N. A. GURNEY.

Columbus, O.

To the Editor of LIGHT OF TRUTH.

In your paper, May 30th, is a communication from Amy Newcomb, of Quincy. I am well acquainted with her husband. He being an unbeliever in spirit communion may doubt that the message was from his wife, or that she should go to California to give it. To me it is not, as your paper and the *Banner of Light* are the only papers in the country which publish spirit messages. My wife, who, she says, helped her to get control of the medium has controlled her to communicate through the *Banner* since she passed to spirit life. Knowing how easily she could control her body there, feeling certain of her being able to send a message through her. It was a proof to me of what my spirit wife has told me many times, that it was one of her duties to help spirits to get control of mediums. Mr. Newcomb little thinks that his wife could visit California in less time than it would take him to cross the street from the house he lives in to his store.

Quincy, Mass.

WM. G. PIERPONT.

PHYSICAL MANIFESTATIONS.

L. J. Brown, of Lawville, Va., writes: About one year ago I attended a seance for physical manifestations given at the home of a prominent Washingtonian, with P. L. O. A. Keeler, the well-known slate-writing medium in charge.

A curtain was stretched across one corner of the room that reached about to the middle of the sitters' backs. Behind this curtain was placed a small table, a guitar, a tamborine, three small silver bells, and a clothes pin split in two, to play the part of drum sticks.

Three strangers were invited to hold the medium's hands and act as a battery. The sitters had to wait but a

short time when magnetic flashes were seen through the curtain, and the little bells were taken up and handled in a skillful manner. At the same time the guitar and tamborine kept up a constant trumming. At an interval of about fifteen minutes a small cane was passed inside the enclosure; the tamborine placed on the upper end, and was handled with such skill that one would have thought there was a trained Japanese juggler behind the curtain. The medium's coat was taken off, passed through the curtain and passed over the top from the inside, all of which was very wonderful to the skeptics present. Now there was a most beautiful roll produced on the head of the guitar with the split clothes pin that it has been my good fortune to listen to—not surpassed by master musicians.

Just here allow me to say that all the above manifestations spoken of occurred under a full light of four regular sized gas jets, all of which were lighted.

Next a lead pencil and a small sized tablet was handed to the materialized hand that was constantly protruding through and over the curtain. Message after message was written, handed over and poked through the curtain, and passed to the rightful owner. Every one was recognized, as the name of the writer was signed to each message. But it is of the message that I received that I wish to speak most, as it is the only one that I can positively speak in truth of, as all the sitters were total strangers to me.

Now, the battery was charged, and a number of the sitters were called to the cabinet, and received heavenly greetings from their loved ones. I was among the favored. On going to the cabinet I had a hearty hand shake with loved ones that belong to a better land. Two large tablet sheets were written upon, and the name of my sister, that I had never seen, was signed. When I started to return to my seat the guitar left the enclosure and followed me across the room and touched me on the forehead, and I returned to the cabinet.

The final good night was given, and this ended one of the grandest seances that I ever attended.

"And ever near us, though unseen,
The dear immortal spirits tread,
For all the boundless universe
Is life. There is no dead."

Mr. Keeler was a total stranger to me, and, therefore, I thoroughly examined the curtain and all of the fixtures, and wish Mr. Keeler all success in his good work.

STRAY THOUGHTS.

Prejudice curbed by circumstances is often but the same resting for an outbreak that precedes all former efforts.

The lack of opportunity to steal may pass for honesty before the world, but it is not so gauged in spirit. Genuine honesty is to resist temptation from pure motives of self-respect or inherent principle.

Unity among Spiritualists begins where old ideas are discarded and new ones adopted.

All have thoughts, but not all know how to express them.

We can not have contempt for a mortal being any length of time without feeling its reciprocal influence in the end—often too late to amend after we begin to realize the injury done to ourselves.

Ancient inspiration taught an eye for an eye, but the modern teaches charity. Many still cling to the old doctrine as a child to its mother, and notably those who claim to possess the only true religion.

Medical organizations, like ecclesiastical bodies, hold fast to that which is old. Neither of these institutions ever takes a step in advance until pushed onward by the independent thinker, and then they cry, like the ant to the elephant, "Whom are you shoving?"—J. J. Lawrence, A. M., M. D.

Let us not bow down in holy reverence before any "strange god" erected by our own ignorance, and assert that he and he only is an authority. Every man must be his own authority unto himself. Otherwise the world would die of intellectual dry rot.—Medical Brief.

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Rejected MSS will not be returned without postage accompanying the same—nor preserved beyond thirty days after receipt.

He's true to God who's true to man; wherever wrong is done,

To the humblest and the weakest, 'neath the all-beholding sun.

That wrong is also done to us; and they are slaves most base

Whose love of right is for themselves, and not for all their race.

—JAMES RUSSELL LOWELL.

The Case of Mollie Fancher.

The sign boards of human progress are constituted of relatively inexplicable events by which men and women are thrust above and beyond the drift of their time. And the drift of life rarely perceives either the motive or the means to ends employed in producing these epoch makers nor has it any idea of the suffering which attends their pathway. Joan D'Arc was one of these. Swedenborg, Andrew Jackson Davis, Abraham Lincoln were Pharos' lights along the beleaguered coast of human progress, each raised up for a special wise purpose and each laying a golden spike in the track of development.

And thus we come to view the most celebrated of all nineteenth century invalids. While the heroes and martyrs who have raised the common lot, worked their missions on the field or at the writing desk in the full glow of health and activity, Miss Fancher is working her mission upon a bed of pain from which she has not moved for thirty years. As the deeps of silence are the haunts of the most potent powers in nature, so the quiet, unperceived retreat where this amiable sufferer lies sequestered, is a fount of power and influence destined to move the world. He pines in her physical powers, she is perhaps the strongest and most potent in spiritual power of any person in this country to-day.

It was with a feeling of awe that the writer of this visited her bedside a short time ago. To a mind disabused of the world's noise and tinsel it is something of a marvel to view and talk with a woman who has not moved her position in bed for thirty years; who is totally blind yet sees everything; who never sleeps, depending on her recurring periods of trance for physical rest; who senses things at remote distances; who performs exquisite handiwork with her needle and her finger; who is possessed of a vivacious temperament and brilliant conversational powers; and who says she would not exchange her condition in life, harrowing though it be at times, with anybody she ever saw. Let it be repeated that this is an unusual event in one's life. A philosopher can not but be impressed with this wonderful case. A fool would dismiss it with a sneer. Thus the estimate placed upon Miss Fancher must ever be governed by the qualitative method in which she is considered.

Volumes have been written about her, much of it cumbersome if not senseless. Like all other celebrities she has been the theme of speculation, but the lines of speculation in her case have been along routes differing from those occupied by most of the world's heroes. Physiology, pathology, psychology, and mediumship are the studies to which her case draws the attention of the thoughtful mind. The materialistic philosopher who views the pageant of mind from the standpoint of a Mollusk and the eventuating properties of matter the limit of consciousness, can deliver no comfort by an acquaintance with the facts of Miss Fancher's life.

The Spiritualist, however, who conceives physical organization the mechanism of conscious being and life here the vestibule of eternity, contemplates the life of this illustrious sufferer in its true light, which is to bring the stuffed arrogance of the worldly wise to a realization of the indestructibility of mind. Miss Fancher's existence depends in no wise upon her physical organization. She is a concrete spirit jailed in a comparatively worthless physical cell, the purpose of which she is unable to explain, but which we believe to be as above outlined. The ordinary laws of physics have no bearing here. The anatomist, the physiologist, the physician, and the surgeon are dispossessed in her presence. They have no formula. She is outside and away from their profoundest contemplations. And yet their schools teach our youth, and their practice seals the curriculum, that the soul of man is dependent on the physical structure and perishes with it. For thirty years Mollie Fancher has laid in her bed a mute but indisputable refutation of this dogma of annihilation.

Hers is a life of sorrow, but the compensatory laws of the universe are just. She is infinitely above the swamp line of her time, although immersed physically in its very dregs. But the spirit that can say: "I would not exchange places with the most favored of my sex," is not to be ruffled by the vicissitudes of the mortal. Such is Mollie Fancher, the greatest physical wonder and martyr of this century.

A Confession.

An honest confession is good for the soul, it is said, and the LIGHT OF TRUTH is always willing to admit an error either of fact or judgment. In a recent issue, speaking of the great impouring of subscriptions from all parts of the country to our Machinery Fund, we mentioned with pardonable pride and to show the interest with which the LIGHT OF TRUTH is regarded by the generous and whole souled Spiritualists of Cincinnati, that up to the date of that writing three subscriptions had been received from parties in this city. Our error we now find was a flagrant one and did an injustice to the Spiritists of Cincinnati, and we hasten to undo the wrong. Rather than rest under the imputation of having slandered the generosity of our friends we will confess to anything—even to a respect for John Sherman. Instead of three subscriptions having been received from this city, we have to say that there has not been one.

In line with the adage which has it that the fame of a prophet is measured by the good reputation he does not possess at home, the LIGHT OF TRUTH may be said to be an astounding success.

But with Marc Antony we say they are all honorable men.

And the Machinery Fund grows.

The Hells of Spirit Life.

The teachings of Spiritualism prove to the thinking mind that the soul, however degraded and vicious its earth experience has been, finds no hell of literal fire and brimstone after it passes from the mortal form. Common sense and reason should have taught the thinking mind this truth independent of the testimony of decarnated spirits, and many thoughtful persons have arrived at that conclusion who have no knowledge of Spiritualism *per se*. From the fact that there is no lake of fiery brimstone, and no horned Satan to introduce the wicked to its depths, some Spiritualists believe that man will have a very easy time after he emerges from the clay, and that flowery beds of ease will be his pathway regardless of the life he has led on earth. They forget that human life and all things in nature are subject to law, and that the law of retribution acts unerringly with the decarnated as well as with the incarnated soul. One of the laws of nature determines that the reaping of a crop will be in correspondence to the sowing, and that tares and thistles will spring from the seed of tares and thistles, and that grapes can only grow from the plant to which they belong.

While Spiritualism refutes the theory of literal hell fire, and although it claims that man will have no worse accuser and judge to face than himself, yet it clearly enunciates the great truth that spirit holds within itself the potency of all pleasure and also of all pain. The sensibilities of the human soul become keen after the outer crust has been penetrated by the magnetic light of the spirit world. These human sensibilities are all alive when the soul power begins to assert itself, and memory, like an accusing angel, refers to the sins of commission or omission that the individual has wrought.

The magnetic light of spiritual truth is a mighty search light that reaches into every part of humanity, and when it is let into the depths of an individual the past is revealed to his understanding as it never was before. Like a nest of serpents that quirm and crawl when a penetrating light reaches it, one of the dark holes of the spirit world where depraved and degraded human beings gravitate on leaving the body, becomes alive with a mass of struggling, weary beings who would fain shrink from the light and power when the magnetic force of high, ministering intelligences is turned upon them. But the work goes on, and in the rays of this all potent light the self-examination of an erring or a repentant soul continues, until atonement for its wrong is made.

There are many hells in spirit life. Each individual creates his own hell, as he does his own heaven, and it behooves each one of us to cultivate a spirit of purity, harmony, and peace on earth that we may rise above the hell of remorse or pain into the heaven of happiness and content.

Reason and the Supernatural.

A correspondent writes that he has investigated spirit phenomena, but regards them wholly the result of unknown natural laws operating under certain conditions but without aid or direction of the supernatural. He says he respects Spiritualism for the good it has done but is sorry to observe that the good has been accomplished at the expense of man's reasoning faculties.

The supernatural does not exist except in the absence of knowledge of

the natural. With every step into the arcana of nature we see less and less of the supernatural. The supernatural and the miraculous are the ecclesiastical synonyms of ignorance and stupidity. When the earth was declared to be a flat plane square by a pope's bull—even after the voyage of Columbus—the supernatural covered an extensive area. It was the geography of God and no extraneous god can exist without the supernatural. It is the domain of the unknown to which ignorance has always bowed and doffed its hat. Not until Magellan sailed all around the globe did the geography of the supernatural begin to lose its hold on the pericardium of truth. Today the man who hinges a thesis or a deduction on the supernatural is a survival, not necessarily, of the fittest either.

Now spirit phenomena, those peculiar observances of law which call up the devil or the supernatural in the minds of many people, occur in harmony with natural law, unknown it may be for the most part, but not supernatural. In the presence of an Australian Bushman the telephone would be regarded of less importance than his boomerang. If he should put it to his ear and hear another Bushman two hundred miles away speaking to him he might very properly regard it as a supernatural demon and kill the inventor if he could get at him. Reason with the Bushman has not reached the power of thinking consecutively on the logic of a telephone. No more has reason reached in the modern civilizee, the power of passing in mental review the premise of an argument on the immortality of the soul without a recourse to the supernatural. Reason is right judgment. How then shall we regard a man who says the good that Spiritualism has done has been accomplished at the expense of reason? Alfred R. Wallace, the most distinguished living naturalist, says:

"Up to the time when I first became acquainted with the facts of Spiritualism I was a confirmed, philosophical skeptic, rejoicing in the works of Voltaire, Strauss and Carl Vogt an ardent admirer—as I am still—of Herbert Spencer. I was so thorough and confirmed a materialist that I could not at that time find a place in my mind for the conception of spiritual existence or for any other agencies in the universe than matter and force. Facts, however, are stubborn things. . . . The facts beat me. They compelled me to accept them as facts long before I could accept the spiritual explanation of them. . . ."

Those who believe as I do—that spiritual beings can and do (subject to general laws and for certain purposes) communicate with us—must see in the steady advance of inquiry the assurance that, so far as their beliefs are logical deductions from the phenomena they have witnessed, those beliefs will at no distant date be accepted by all truth-seeking inquirers."

Can there be any better reason than the deduction of consequences from known premises? This is the position which Prof. Wallace was compelled by facts to assume and he is one of myriads who have been driven to the same position. Reason instead of being lost has been and is now and always will be the only guide in leading the spirit of man out from the bogs of the supernatural into the blazing light of unclouded intellectual day. Reason has made every Spiritualist; the absence of it every Christian. The gods and the supernatural recede as man's reason advances.

NO MAN should be allowed to vote who does not understand the principles of the Federal Constitution and the Constitution of the State wherein he resides. No man should be allowed to vote who can not read and write.

Again—The Offer.

We are offering four books; viz., "In Higher Realms," "When the Morning Comes," "Psychic Studies," and "The Psychic World" for one dollar, the dollar being pledged but not required until \$2.00 are pledged. Then we will collect the money and forward the books. This money to be used in the purchase of machinery so that there will be one Spiritualist publication on this green earth that is not eternally playing the baby act and calling for help. We propose to see how many Spiritualists there are who want to know of such an institution. Send in your subscriptions and let the world know that you care enough for your cause to see one publishing house devoted to its interests. Remember, the *LIGHT OF TRUTH* proposes to have these improvements. But desires first of all to sound the depth of its constituency's interest in the matter and allow for the co-operative principle.

COLD FACTS.

In 1864 President Lincoln in writing to his friend Elihu in Illinois said:

"Yes, we may all congratulate ourselves that this cruel war is nearing its close. It has cost a vast amount of treasure and blood. The best blood of the flower of American youth has been freely offered upon our country's altar that the nation might live. It has been indeed a trying hour for the republic; but I see in the near future a crisis approaching that unnerves me and causes me to tremble for the safety of my country. As a result of war corporations have been enthroned and an era of corruption in high places will follow, and the money power of the country will endeavor to prolong its reign by working upon the prejudices of the people until all the wealth is aggregated in a few hands, and the republic is destroyed. I feel at this moment more anxiety for the safety of my country than ever before, even in the midst of war. God grant that my suspicions may prove groundless."

With this as an exordium, Casca St. John Cole begins a masterly exposition on the cause and cure of the condition which Lincoln with rare sagacity foresaw.

The book is entitled "Cold Facts" and its perusal will cause any patriot to quake if not with cold certainly with a benumbing sensation.

The book contains 21 chapters and a collection of tabular statistics, all bearing on the money question, and ought to be in the hands of every man and woman in the land.

"What is Money?" "The United States' Honest (?) Money." "First Issue of Greenbacks." "How the Bankers Saved the Nation in 1861." "Specie Payments Suspended." "Greenbacks Depreciated." "National Banks." "From Prosperity to Bankruptcy." "The Policy of Contraction." "The Credit Strengthening Act." "Bonds and Bondage." "Silver Demonetized." "Specie Payments Resumed," etc., are the headings of some of the chapters. If you want to be posted get this neat pamphlet. We are selling scores of them and want to sell a million copies. Price ten cents.

THE *LIGHT OF TRUTH* has a circulation of about 26,000. Out of this number less than 250 have so far sent in their subscriptions to our Machinery Fund. The excursion and circus season being in full blast accounts, we suppose, for the showing. But we will have the machinery just the same.

THE weak young man who lifted a metal and jeweled crown upon his head the other day, and the frightful slaughter of 3,000 people afterward and during the festivities form a spectacle which, if it was European, would stand as the greatest disgrace of civilization. Being Asiatic one has only to turn to other barbaric, civic, and religious ceremonies in the East to see the propriety of it and thus become rid of the feeling that Gaul, Saxon, and Teuton civilization is responsible for the abomination. Politically, and ethnologically as well, Russia has not yet become Europeanized. It is strictly Asiatic. There is no difference between Teheran and Moscow or St. Petersburg in point of barbaric splendor and autocratic rule. Other forms of monarchical government in Europe go through the farce of a coronation, but it means nothing. Its significance is gone. The people rule in most of European monarchies, and kingship is simply the shell of medievalism. Not so in Russia. There the autocrat rules independently of the people. He is the "Lord's anointed." The Church no less than the civic power is ruled by the Czar. Nowhere in civilization to-day is there a nation that would spend \$40,000,000 to crown a cocoon of medievalism and dub him a King. In Russia it is all right because it is Russia.

MR. P. F. DE GOURNAY administers a mild rebuke to the language used by a fellow correspondent of this paper in his article, "Let Us Be Consistent." While the *LIGHT OF TRUTH* finds no place in the evolution of the human principle for re-incarnation, it is not unmindful of the fact that many worthy people believe in it, and thus gives place to this protest against strictures that might have been avoided by Mr. Rutherford without invalidating his argument. It is true that invective and animadversion are not argument, and yet some of the greatest movements in history have been wrought out by these methods. While to many people the only form of conviction arises in viewing the marshaling of forces and encounters of the Ivanhoes of the thought arena. Particularly is this true with those who have gotten away from the Churchian spirit of dogmatic intolerance. It is not billingsgate to heap a righteous vituperation upon the Behemoth of superstition. It may be unwise to assail individuals, but their can be no worthier office than to strike down the chains of a slave and raise him to his feet. No constructive philosophy has ever amounted to much that did not have its iconoclastic element. But in all this, care should be taken not to offend the sensibilities of individuals.

SPIRITUALISM is the science of life here and hereafter. It takes human nature as it is and does not expect too much of it. There can be no permanent growth in the nation or the people individually without some recognition of the life eternal beyond the grave. So long as death was supposed to stop men's mouths conscience has never been disturbed. The awakening of conscience is proportioned by the recognition of the universality and persistence of life. So the moral idea becomes greater than armed power only as we approach the stupendous fact of communion between the two worlds of matter and mind.

If you like the *LIGHT OF TRUTH*, don't lay it aside and forget. Somebody whom you know would appreciate it. Send it to him.

ADVANCE sheets of Dr. J. M. Peebles' forthcoming pamphlet: "Who Are These Spiritualists?" are at hand. This eminent globe trotter has been at work collecting the opinions, data, etc., of the scores of worthy men in this country and in Europe who have investigated Spiritualism and speak understandingly of its claims and their adherence to them. Dr. Peebles has massed these testimonies in a compact form, prefacing the work with a terse definition of Spiritualism and drawing a plain line of demarcation between it and spiritism, demonology, necromancy, etc. Portions of these writings have already appeared in our columns. The book is designed for missionary purposes and as an unction for the saints. And when some educated fool asks you who in the world of letters, science or philosophy has ever espoused Spiritualism, if you have a copy of this book at hand you may enlighten the questioner at short range. It will undoubtedly have a large sale.

THE nation owes over \$847,000,000 of U. S. bonds. \$262,000,000 of them have been issued since January 1, 1894. The President vetoed the River and Harbor bill on the ground of extravagance. Perhaps it is consistency in a man who has increased the bonded indebtedness of the country \$262,000,000 in two years in a time of profound peace to talk about economy, but it will take a Pecksniff to see it and we are no Pecksniff.

It is hard for Northern people to understand racial prejudice as it exists in the South. The State of Louisiana has passed a statute which has been declared constitutional by the United States Supreme Court, compelling railroad companies to supply separate coaches for white and colored persons. Race prejudice is an important bias to a clear sociology. It appertains also in clogging the progress of spiritual development.

SPIRITUALISM will teach you that bonds, mortgages, distillery securities, and title deeds of houses of prostitution can not be taken into the next life, however important they are here. So if you calculate to die sometime you had better unload.

Subscribe to the *LIGHT OF TRUTH*.

Minneapolis, Minn.

PRESENTATION.

On the evening of June 2d a surprise party raided the home of Mrs. C. D. Pruden, pastor of the Washington Union Spiritualists' Association. They were plentifully supplied with requisite ammunition for having a good time, and soon proceeded to demonstrate that they held the fort. Mrs. Pruden being at their mercy, they bound her with complimentary fetters; and in token that their incursion was no mere make believe, they loaded their victim with beautiful flowers and a purse of money in token of their unanimous esteem. The leader of the raid appeared to be Mrs. Huth, whose manner betrayed much emotion consequent on her duty. It is needless to say the company represented members and friends of the W. U. S. A., and the occasion marked the close of the campaign of 1895-6. All present testified to having spent a very happy evening when the signal for departure was given.

Mrs. Pruden has labored for the cause of Spiritualism among us for many years, and we hope on many more similar occasions to so mark our most cordial relationship.

Public meetings will be resumed on September 6th, pending which friends will find the string hanging out at 1121 Hennepin avenue, and a pleasant greeting awaiting them inside.

CORR. W. U. S. A.

Fits Cured

From U. S. Journal of Medicine. Prof. W. H. Pecke, who makes a specialty of Epilepsy, has without doubt treated and cured more cases than any living Physician; his success is astonishing.

We have heard of cases of 20 years' standing cured by him. He publishes a valuable work on this disease, which he sends with a large bottle of his absolute cure, free to any sufferer who may send their P. O. and Express address. We advise anyone wishing a cure to address

Prof. W. H. PEEKE, 4 Cedar St., New York.

Mediums' Defense Committee of Philadelphia, Pa.

PHILADELPHIA, May 27, 1896.

To the friends of mediums everywhere, and particularly to those who have contributed to the funds for the defense of mediums in Philadelphia, Pa., through Mrs. M. E. Cadwallader, Chairman of Finance, we send greeting, and submit the following:

STATEMENT FROM AUDITING COMMITTEE.

"In examining the report of the Chairman of the Finance Committee, Mrs. M. E. Cadwallader, we find that a carefully itemized record of all subscriptions received from individuals, as well as a statement of all donations received from societies, has been submitted to us, and that all funds have been turned over to the Treasurer of the Committee. Her account has been carefully audited, and found correct.

"We also find that Mrs. Cadwallader has delivered 114 addresses, written 430 letters, besides 58 newspaper articles, in the interest of the Defense Fund, without drawing on the fund for expenses of any kind."

The thanks of the Committee is heartily tendered to all contributors to the Mediums' Defense Fund. A detailed statement of all receipts and expenditures will be published in due time.

Signed: Francis J. Keffer, Pres. of First Association of Spiritualists of Philadelphia, and Thomas M. Locke, Pres. of Philadelphia Spiritualist Society, Auditing Committee.

B. B. HILL, Chairman,
F. H. MORRILL, Sec. and Treas.,
221 Chestnut Street.

BOOK NOTICE.

MOLLIE FANCHER: "WHO AM I?" An enigma. By A. H. Dalley.

In this book of 262 pages Judge Dalley has set forth, in an attractive manner, the salient features in the life of Mary J. Fancher. Those interested in this remarkable case will do well to procure a copy of the book of her life. It is entirely authentic, and was produced at the great invalid's request. It ought to be read by every man, woman, and child who is to-day looking into the unfathomable depths of mind and its potencies.

The frontispiece is an elegant half-tone portrait of Miss Fancher as she lies and has laid for thirty years.

The book is well bound; heavy paper, good print. Judge Dalley has known the subject of his book personally for fourteen years, and is well qualified to write her autobiography. For sale at this office; price, \$1.50, post paid.

THE MASTER'S PERFECT WAY. By J. H. Dewey, M. D.

This little book written for the many, is an inspired and quickening appeal to the divinity in man; an awakening and impelling call to an emancipated life of spiritual illumination, freedom, and power, and an opening of the door to its speedy realization. No one can read its luminous pages without feeling the call, or having his faith in the higher life quickened within him. It is a condensed and enlightening exposition of a great theme, pointed, direct and specific. Price, 15 cents. Sent post-paid on receipt of price. For sale at this office.

MISCELLANEOUS.

Written for the LIGHT OF TRUTH.

Retrospection.

MRS. M. A. STONE.

Of in memory there comes floating
Dreams of other days gone by—
Amid the scenes of early childhood,
Building castles in the sky.

One by one they float before me,
Airy castles of the past,
Where my fondest hopes were centered;
Still these castles hold me fast.

For I find I'm ever building,
Though they crumble at my feet;
I will ever keep on building
Till my castle is complete.

I will find the right material;
Then I'll build my castle strong,
And no storms can ever shatter
When I learn the right from wrong.

LIKE SEEKS LIKE.

A Lowered Spiritual Vibration Attracting Its Material Counterpart.

Spirit Ziba's Message to the Stricken City.

To the Editor of the LIGHT OF TRUTH.

Spirit Ziba speaks to the children of earth that they may take heed of the warning given by the forces of the air. There are many among you who, in their blindness, see naught but what they fear, and would fain lead others to fall into the same error. They would have you believe that the calamity which has befallen the Mound City is an act of divine vengeance, an exhibition of the wrath of a personal god upon those whom they say are deserving of this punishment. Poor deluded mortals, who have no conception of aught save their own blinded bigotry, and whose knowledge of nature and the forces inherent thereto is no better than the ignorant savage whom they despise, yet

Lo, the poor Indian, in his untutored mind, Sees God in the clouds, and hears him in the wind.

These would be teachers forget their own words when oftentimes they seek to placate their hearers, and describe their deity as a being of love, particularly when they seek to charm their flock with honeyed words tending to some finely wrought scheme to deplete their pocketbooks, which is the god they worship in secret, however much they disclaim it openly. If their theory holds good, that their God of vengeance sought to punish the evil doers, then it is apparent that he knew where they most did congregate, for the wrecks of what they call his houses show that the evident object was to break up these nests of hypocrites, and scatter them far and wide.

But this is not our theme. For a long period previously these forces of nature have been gathering strength for action when certain planetary influences would call them into being. Among the dwellers on the earth plane there are minds who have made this their study, and have given ample warning of the impending danger. Notably, one in that very city has told this with surprising exactitude. Was he heeded? Only by a few—so very few in numbers that they failed to impress others, and his words of warning were lost. It is ever thus. The prejudice of self-conceit bars out knowledge, and when the blow falls which was foretold, regrets come too late—the tardy repentance is unavailing.

As we have said, this was no sudden exhibition of force. The elements have been accumulating for months, and only awaited the touch necessary to set in motion the vibrations which, once aroused, would continue until the stored-up energy was expended.

There is another cause which brought this exhibition to a given point. At first when these atoms began to gather, no one locality had cause to bring them in its immediate vicinity. A deflection of a few miles in either direction would have rendered its force harmless to human life, although no diminution of force would ensue; but this was not to be, for the dwellers of

the city brought upon themselves the very calamity they might have averted. At various times, and through various instruments, the knowledge that thoughts are things quite as tangible to the forces of nature as those of more materiality are to the children of earth. A collection of thought sent forces which are antagonistic cause jarring effects, which agitate the atoms in the elements to a degree incomprehensible to the ordinary human consciousness. The tale told of a wandering fiddler, who declared he could fiddle down a bridge in course of construction, by causing the vibrations of its atoms set in motion by certain musical notes having affinity with them, had more of truth than the generality of human minds can conceive. The grosser mentalities could realize this, because it appealed to the senses, but they can not understand how that thoughts can produce similar effects, for their brains have never expanded sufficiently to grasp it. Nevertheless, it is our intention to try to make this clear, if possible to do so.

The city has grown wonderfully in progress according to the ordinary standard, but it has grown in sensuality and vice in like proportion. The evil predominates over the good—the community as a mass was rotten at the core. The teachers of the people by their representations of a god of vengeance, and not of love, caused the thinkers to compare the absurdity of such a doctrine with plain practical reason, and they fell off into the other extreme called infidelity or materialism. The intelligent ones drew after them those who deferred to their reasoning, and the numbers of the recalcitrant goats outnumbered the sheep who were to be chosen ones to be saved from eternal damnation. Lack of morality in practice grew apace, and the weaker minds, having none of the greater to guide them, gave up to the debasing allurements offered, and wallowed in sensual pleasures, lowering the image of the spirit of intelligence to the level of the brute. The spirits of light have vainly striven to overcome this condition, and raise the children of earth to a higher plane of thought, to lift them out of the filth they groveled in, and lead them onward and upward in their course. They were opposed with bitterness by the so-called teachers of the word of God, as it weakened their control when the teachings of universal love and harmony combated the eternal-punishment theory they held up in terror to the unbelievers. These actions brought up the antagonism of thought, and jarred upon the sensitiveness of the atoms surrounding the earth plane, causing unwonted and violent action of the forces of the air, by attraction to certain localities, concentrating the forces in smaller compass, and, when combined with the planetary influence then in conjunction, producing both electric and magnetic currents no power could overcome, and loosening their destructive force.

There is no god of vengeance in this, as the inane babblers would have their followers believe. It is the action of an element they can not comprehend—and would deny if they did, for it shows the power of mind over matter, and the resistance of harmonious vibration has only brought justice upon those who caused it.

Do not mistake us. We do not say that this elemental display of force would not have taken place, for planetary action can not be overcome, even by the spirit world; but it would have been less destructive in its effect, as its original course was not over the unfortunate city.

Well do we know how this communication will be received by the dwellers of earth, how it will be sneered at and scoffed as the vagaries of an unbalanced mind or one deluded by spiritual phantasies. In the remote ages of the past a far greater disaster befell an entire people who slighted warnings given of planetary changes occurring, and one of the fairest spots on earth, the seat of a civilization more advanced than that of any succeeding ages, went down into eternal night with the lost Atlantis.

Ziba gives her warning as the medium of higher intelligences, and in that great love for all humanity which animates them as well as herself, begs attention to her words, as in the name of love, peace, and harmony she bids you farewell.

A. J. B.

Written for the LIGHT OF TRUTH.

Remarkable Test Phenomena in San Francisco.

An Addendum.

WM. EMMETTE COLEMAN.

Since the publication in the LIGHT OF TRUTH, of my article anent the slate writing extraordinary through Mrs. Reed, I have been informed of other similar experiences by another lady friend, Mrs. Hester A. Harland, Secretary of the Woman's Suffrage Association of this city. She is a lady of culture and standing, and is much interested in psychic phenomena.

Her father was a sturdy Materialist, and when asked by his wife to go with her to a sitting with Mrs. Reed, he consented, to oblige her, though with a derisive smile, thinking it all folly. Mrs. Harland's mother had a sitting with Mrs. Reed, leaving her husband in the ante room. She took her own slates, with pencil, and held them herself the whole time of the sitting, the medium never touching them. She heard the pencil writing, and opening the slates found them covered with writing, being replies to questions which she had written and placed between the slates. She called in her husband and showed him the writing, which astonished him. Mrs. Reed said that as the other side of the slates had not been written on, probably if the slates were turned over, and a pencil put between them, writing might be done in his presence. A written question, asked of his dead brother, was then placed between the slates, which were held as before by the wife. The pencil was heard writing, and when the slates were opened there was a message, signed with the brother's name, addressed to the living brother, to the effect that this effectually disproved his Materialism. The materialistic husband said it was the most extraordinary thing he had ever seen in his life. As Mrs. Reed knew nothing of his Materialism, the test was a striking one.

Consequent upon this experience of her parents, Mrs. Harland had a seance with Mrs. Reed. She carried her own slates and pencil, and held them for some time, but no writing came on them. She finally gave it up, wrapped up the slates, and went home. The sitting being deemed a failure, Mrs. Reed received no pay therefor. Mrs. Harland tells me that she intended to crow over her mother, telling her that she (Mrs. H.) was too smart for Mrs. Reed, and had watched her so closely that she had been unable to palm off any of her writing on her. But her conceit and exultation were taken out of her, she says, when she got home; for when she unwrapped the slates, she, to her great surprise, found a message written on one of the slates, being a reply to a question which she had asked for a friend, signed with the name of the spirit of whom the question had been asked.

Materialization—Anna Eva Fay—Elsie Reynolds.

To the Editor of the LIGHT OF TRUTH.

Miss Anna Eva Fay has just left Seattle, Wash., after a successful engagement of seven nights at the Seattle Theater. The longer she stayed the greater grew the interest, people swarming there like bees. She was placed under test conditions. A committee of prominent citizens were appointed by the audience to go on the stage and examine everything and to inspect every manifestation as it occurred. This was done in such a way that the spectators could see all was right. Two carpets covered the stage; the upper one was examined, and showed no rent or possible chance for trap doors to be used. A cabinet consisting of four upright poles fastened together, with velvet curtains around, was placed on the middle of the stage. The medium was bound hand, foot, and neck with court plaster fastened over bandages; instruments were placed within, and the curtains closed. Immediately music was heard, and the instruments began to play and were thrown out. Different manifestations occurred. Sometimes one of the committee would be in the cabinet with the medium, and he would afterwards

state that although he held his hands on Miss Fay, he felt other hands touching his. A private test message would invariably be written on the cuff of whoever was within the cabinet. One night a man told one in the audience that he would just like to go in there and examine everything; so after the committeemen were selected, and a volunteer called for, this man walked up. It so happened that he was placed in there alone. Instruments were played and whacked around, and the man yelled, "Let me out! Let me out!" When let out, he took his hat and disappeared.

During the last part of the evening Miss Fay answered questions for the audience. These could be written there or at home, with name of questioner attached, and kept in his own possession until answered. When the name was called by the medium, the party would raise his hand, when Miss Fay would tell him what was written, and the answer to it; of course, no one but a medium could give names and tell things that way. Many matters prophesied have already come true. She does not claim to get over 75 percent correct in a mixed crowd.

MRS. ELSIE REYNOLDS.

Mrs. Elsie Reynolds gives far more and better results in her private seances than Anna Eva Fay can do in public, for full forms occur in the former. Mrs. Reynolds has been in Seattle many times, and we all anxiously await her coming again. Each visit she makes she goes under test conditions one evening. Ladies are selected by the company, who take her to another room, disrobe her, and examine everything—pocket, hem, and all, while men examine the cabinet and room. No one who comes to these circles can doubt her mediumship.

But I have another way of proving her genuine. One afternoon one of my guides came and whispered to me, "Lizzie will be the third person to come out this evening." I told my husband, and we agreed that as a test for ourselves we would tell no one. Although we did not mention it, the third form that came out announced herself as Lizzie, and called the doctor up. Often I would hear a whisper in my ear, saying "Mother" or some other name; sometimes I would whisper it to my husband. Whether I did or not, almost instantly the one named would come out, calling her name and us.

I know that Mrs. Elsie Reynolds is a grand medium, and many of us have derived great comfort from her seances.

MRS. MAUD CHESBROUGH.

Queer Mistakes in the Bible.

In addition to the "Wicked" and the "Bugge" Bibles, Dr. Wright enumerates the following, notable for their grotesque mistakes: The "Breeches" Bible—"Then the eels of them both were opened, and they knew that they were naked, and they sewed figge tree leaves together and made themselves breeches (Gen. iii. 7); printed in 1560. The "Trecle" Bible—"Is there not trecle at Gilead? Is there no physician there?" (Jer. viii. 22); printed in 1568. The "Rosin" Bible—"Is there no rosin in Gilead? Is there no physician there?" (Jer. viii. 22); printed in 1600. The "Placemaker's" Bible—"Blessed are the placemakers; for they shall be called the children of God" (Matt. v. 9); printed in 1561-2. The "Vinegar" Bible—"The parable of the 'vinegar' instead of the 'vineyard' appears in the chapter heading to Luke xx, in an Oxford edition of the authorized version, which was published in 1717. The "Ears-to-ear" Bible—"Who hath ears to ear, let him ear" (Matt. xiii. 43); printed in 1810. The "Standing Fishes" Bible—"And it shall come to pass that the fishes will stand upon it," instead of "fishers" (Ezek. xlvii. 10); printed in 1806. The "Discharge" Bible—"I discharge thee before God" (1 Tim. v. 21); printed in 1806. The "Wife-hater" Bible—"If any man come to me, and hate not his father . . . yea, and his own wife also" (Luke xv. 26); printed in 1810. The "Rebekah's Camels" Bible—"And Rebekah arose, and her camels," instead of "damsels" (Gen. xxiv. 61); printed in 1823.

True love never despairs. Unrequited affections are rewarded by spiritual happiness if the sufferer has patience.

1940 年 10 月 10 日 1940 年 10 月 10 日

NOTES FROM ALL POINTS.

NEW YORK, N. Y. At 137 West Thirty-fourth street, scenes for the presentation of spiritual facts and phenomena are held every Wednesday, Friday, and Sunday evening at 8 o'clock, and on Saturday afternoon at 3 o'clock. This is the only meeting open during the summer here. Seymour Van Brocklin, Pres.

KANSAS, KAN. Will you kindly permit me to ask the question in your paper, whether any one knows or ever knew a person by the name of Julia Sandborn Pierce, of St. Clair County, Ill. This name was given through one of the mediums at our circle recently, and for the benefit of the society I ask this favor. R. Simmons, Sec'y.

PAGE RIVER, MISS. Mr. E. F. Pierce, of Boston, the magnetic test medium, is truly wonderful as well as a grand leader of the Pierce services of song. The friends in Fall River think him fine. He gave us twenty-five tests, and all well received. He has been re-engaged for three more services. Mr. C. A. Abbott is also a good platform speaker, and he is also engaged. He is pleasing, and gives good Spiritualist talks, which are much needed at present. F. Willard and Mrs. E. D. Butler.

WAYNEVILLE, ILL. I trust your readers will not forget, in their abundance, to share with our worthy, fluid, little sister, Lucy Myers. The Myers have friends who aid them at times, but the sum total is often barely enough to prevent starvation. A load of wood from any one near here would be gratefully received. Ready-made wrappers for her-self and Carrie seemed needed much when I was last there. Their gentlemanly, little nephew still pays \$5 a month rent for them. Laura V. Reed takes them food; she helps Lucy with her work, and does her share generally, but a little aid from others would lighten her burden. A Friend.

CHENIER, OKLA.—Ebenzer K. Morehouse was born in Essex, Co., New Jersey, December 10th, 1838, and passed to the higher life at the home of his son in Fairbair, Oklahoma, Terry, June 5th, aged nearly 58 years. In the winter of 1889 he began the investigation of Spiritism, and, becoming convinced that it was a grand truth, he never, in all the years following, once wavered in his faith in the continuity of life after so-called death. He had been patiently waiting for many years, and when the summons came, passed peacefully over. The services were conducted by Hon. Leo Vincent. T. H. MCKINSTRY.

Sure to Win.

The people recognize and appreciate real merit. That is why Hood's Sarsaparilla has the largest sales in the world. Merit in medicine means the power to cure. Hood's Sarsaparilla cures absolutely, permanently cures. It is the One True Blood Purifier. Its superior merit is an established fact, and merit wins.

HOOD'S PILLS are easy to take, easy to operate. Cure indigestion, headache.

Significant.

Soon after his book, "How to Get Well and How to Keep Well," was issued, the author received the following very appreciative letter from that distinguished man, Rev. A. A. Miner, D.D.: "BOSTON, Oct. 1, 1894.

"Dear Dr. BLAND: Your charming book has had something of interest for me on every page, and has added professional instruction to interest. If you will permit one who is not a physician to say so, I will say that it can not fail to do vast good. What you say about the relation of poisonous drugs to the vital forces is worthy of the most profound attention. Your attitude towards professional monopoly will meet with very wide support."

See adv. in another column.

Moses Hull's

Appointment for June 21st has been changed from Lima, O., to Ashley, O., at which time the new auditorium, on the Woolley Park Camp ground at Ashley, is to be dedicated. Also Moses Hull's appointments for July 4th and 22d have been cancelled. He is ready to make other appointments for that time. Letters will reach him at Ashley the 20th or 21st. On the 27th or 28th he can be reached by letter or telegram at Madison, Ind.

MEDIUMS AND LECTURERS.

Under this head the movements or addresses of mediums and speakers will be published at 10 cents a line for one insertion, or 30 cents a line for four insertions. The first two notices of four lines limit, however, will be given free of charge as a trial advertisement.

Mrs. Nettie Holt Harding, of 14 George street, Somerville, Mass., would like to correspond with societies desiring her services for '96.

Mrs. E. J. Donovon, inspirational speaker and platform test medium, gives full names. Address 2014 Wylie avenue, Pittsburgh, Pa.

D. W. Hull, Newton, Kan., holds himself in readiness to answer calls for lectures, funerals, and discourses anywhere within easy range in Colorado, Nebraska, or Kansas.

Dr. Willis Edwards, pastor of the Church of the Spirit, would like to correspond with lecturers and mediums of different phases for the season of '96. State terms. To his residence, 128 Dearborn avenue, Chicago, Ill.

Mrs. F. Faine desires to make a permanent engagement with some society for the next winter months, especially from November to May, or shorter engagements en route to Mobile, Ala., as an objective point. Address Lily Dale, N. Y.

Lucie Hobson, inspirational and trance lecturer, psychometrist, and test medium, can be engaged by churches or societies for the balance of 1896. Terms reasonable. Will do noble work in building up any society. Address 100 West New York street, Indianapolis, Ind.

Dr. W. Bates and wife, accompanied by Joseph and Walfrid Singer as assistants, may be addressed as follows: Stoughton, Neb., June 8 to 8; Madison, Neb., June 11 and 12; Sioux City, Iowa, June 14 to 16; Des Moines, Iowa, June 17 to 20. Permanent address of Dr. W. Bates and wife will now be 2200 N. 18th street, Philadelphia, Pa.

Mrs. A. R. Shook's address in Grand Ledge, Michigan, box 233. Camp dates as follows: Bankston Lake June 14th to 18th; Canandaigua July 11th and 12th; Lake Brady 16th, 18th, and 19th; Grand Ledge from July 21st to August 3d; Maple Dell August 4th to 9th; Michigan S. S. Association, Lansing, August 10th; Island Lake August 11th; Haskell Park August 21st and 22nd; Indianapolis September; New Bedford, Massachusetts, October 15th and 20th; Boston Bayley Hall, November.

Dr. J. H. Randall, well-known reformer and inspirational speaker, will speak for the Spiritualists in Colma, Ohio, June 14th; Anderson, Indiana, June 21st; Indianapolis, Indiana, June 28th. He would be glad to hear from friends in western Indiana and Illinois wherever they could utilize his services for one or more meetings, either in hall, church, grove, or private dwelling. He makes no charges for route appointments which he can make at his convenience, except voluntary contributions from his hearers, and entertainment during his stay at any point. Address as above.

Dr. Thos. E. Price, 18 Dwight street, Boston, Mass., is engaged after the camp-meeting season till the middle of January through New England as follows: Lowell, Mass., Sept. 13 to 20; Hanson, Mass., Oct. 11; Duxbury, Mass., Oct. 15; Fitchburg, Mass., Nov. 1 to 8; Haverhill, Mass., Nov. 13 and 20; Salem, Mass., Nov. 20 and Dec. 8; Meriden, Conn., Jan. 8 and 10. Dr. Price has occasional open dates during the time covered by the months mentioned above as follows: Sept. 2, Oct. 4 and 25, and Dec. 18, 20 and 21. Societies in the vicinity of Boston having open time for those dates who desire Dr. Price's services as speaker and test medium will address him as above. He also has dates later in the season.

SPECIAL NOTICE.

Mary T. Longley, M. D., medium for the Light of Truth, diagnoses and prescribes for all forms of disease—chronic cases especially—by mail or at her office. State age, sex, and symptoms. Psychometric readings, or advice given and questions answered on business, the development of mediumship, obession, etc. Fee for consultation on any or all of the above subjects, \$1.00 and stamp. Personal sittings for medical work only. Magnetized paper for aid in mediumship, health, or cure of obession, \$1.00 per package. Address 127 S. Moline avenue, Pasadena, Cal.

Telegram to the Light of Truth, Springfield, O.

Spiritualists of Miami Valley will hold a grove meeting at Yellow Springs June 28th. J. H. WALDRON, Chair man.

LIZBEN FALLS, ME.—Chennie M. Mann passed to spirit life after five weeks' severe suffering on June 10th. The deceased was the daughter of Mr. and Mrs. W. B. Blothen, whose firm belief in the spiritualistic faith enables them to believe that their daughter is not dead but passed on to a higher life. The deceased was the wife of C. F. Mann, editor of the *Lisbon Enterprise*, and leaves behind her two small children.

CAMP-MEETINGS FOR 1896.

Onset, Mass., July 3 to Aug. 20.
Canandaigua, Lily Dale, N. Y., July 11 to Aug. 22.
Haskell Park, Aug. 2 to 20.
Clinton, Iowa, Aug. 9 to 21.
Lake George, N. Y., July 11 to Sept. 5.
Lake Sunapee, N. H., Aug. 2 to Sept. 6.
Lookout Mountain, Chattanooga, Tenn., July 12 to 15.
Devil's Lake, Mich., July 24 to Aug. 10.
Bankston Lake, Mich., June 8 to 22.
Lake Brady, O., June 28th.
North Wagon Camp, Minneapolis, Minn., June 21 to July 20.
Summerland, Cal., July 20 to Aug. 15.
New Era, Clackamas, Ore., June 20 to July 12.
Island Lake Camp at Island Lake, Mich., July 15th to Aug. 20th.
Berry, Kan., July 11 to 21st.
Lake Pleasant, Mass., July 4th to August 30th.
Nanticoke, Conn., June 20th to September 1st.
Orton, Orton Lake, Mich., July 6th to 14th.
Grand Ledge, Mich., July 10th to August 10th.
Queen City Park, Brandon, Vt., from July 20 to Aug. 25.

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Betw. Cutter and Lion, CINCINNATI, O.
TELEPHONE 1818.

WANTED.

Name and address of a maiden, born in 1857 who is a Spiritualist. Address
John Jacobs,
Box 205, LORAIN, OHIO.

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Of the Pacific Coast.

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"We hear good reports of him from all quarters, and it gives us much pleasure to add our endorsement to the many accolades this gifted medium and educated gentleman. His extensive travels have eminently fitted him to see with advantage the medical education he has acquired and the medicinal abilities with which Nature has so liberally endowed him. We wish him every success."

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1020 Market St., San Francisco, Cal.

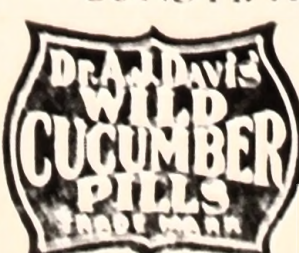
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of beautifully engraving the face and printing the name is recovered in the rare book, after known as Dr. J. P. Brown's "Elixir of Life," made from an old Roman oil formula. It makes neck, arms, and bust plump and firm. Price \$1.00. By mail \$1.50. Sample by mail with "Woman's Life," illustrated to cents. At Grand Street, Jersey City, N. J.

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These pills are a perfect laxative and tonic, and change the torpid condition of the bowels to health and activity. Prepared by mail to pay by mail only by a chemist, Dr. Wm. C. Miller, of Warren, Mass. For sale at Red Cross Pharmacy, 200 Broadway, New York. Western agents Fryer & Fryer Co., Chicago.

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Science has discovered the wonderful law of vibration, which has resulted in the compounding of this great remedy which is in perfect vibratory harmony with the human nerve system. We positively guarantee a cure of all those distressing forms of nervous debility and wasting strength in either sex. The remarkable effects of these tablets are quickly felt; the nerves and brain become strengthened, the appetite increased, digestion becomes perfect, the eye brightens, and all the duties and pleasures of life are pursued with confidence and success. Send postal note for 25c to the Astro-Magnetic Tablet Co., Lock Box 21, Grand Rapids, Mich., and receive two weeks' treatment.

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In developing sensitiveness in Psychometry, Clairvoyance, and Inspiration. Let only the earnest ones send a stamped and addressed envelope for forms, booklet, reading for eligibility to the class, etc. Address J. C. F. GRUMBINE, care of J. H. Clark, 1000 Broadway, New York, N. Y.

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(Formerly New York College of Magnetism). The students of this college represent four continents, and half of them are physicians, medical professors, or clergymen. Hudson Tuttle, the well-known author, calls this college "An institution of refined theosophy, which is fast becoming of world-wide fame, and attracting students from many countries." It builds on exact science, and includes the magnetic, electric, chemical, solar, and spiritual forces which underlie everything. Its course can be taken at home, and a diploma conferring the title of D. M. (Doctor of Magnetism) granted. Dr. Babbin is author of several books on the subject.
The college is chartered, and confers the title of D. M. on a handsome diploma. Send for circular to R. D. HARRIS, M. D., L. L. D., Dean, 220 Main street, East Orange, N. J., a delightful suburb of New York.



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DR. R. P. FELLOW, Vineland, N. J.
And say where you saw this advertisement.
The following is an educated gentleman and a learned physician. His booklet is written from a scientific standpoint and can be looked upon as authority.—*Light of Truth*.

PLEASE PRINT NAME OF THE PARTY

WORDS OF WARNING.

1896 Paralleled to 1860 with Similar Results Foreshadowed.

REV. D. O'LEARY.

Nothing is clearer to me than the unpleasant, undesirable result sweeping down upon us; viz. that plutocracy intends to hold by force what it has acquired by fraud. The wires are being laid to that end now. Force is their cherished weapon. They manipulate legislative bodies, both State and National, so as to embody force in law unperceived by their victims. "When finally it is framed into law, what can the righteous do?" The law becomes to the oppressor what the knife and pistol is in the hands of the robber. Our laws are permeated in every fiber by iniquity and injustice.

Take, for instance, the iniquity of usury or interest. It constitutes the web and wool of the financial systems of the civilized world. No process of reasoning, no moral force, no system of education can remove this curse now. The bankers own the government. The President is their willing tool. Congress belongs to them. The Supreme Court is their agent. All the machinery of government—the army, the navy, the money, the great newspaper press—all these stand ready to do their bidding. Whenever the masses vote to take control of the government, the plutocracy will hatch up as plausible a scheme as they can to hold their present status peacefully, but if they fail to elect some man as dictator and proclaim the republic a failure. This plutocracy has its nest in Europe. Its headquarters are in London. It gives orders to its henchmen over here, and they obey. As they did in the slaveholders' rebellion, so they will do again. They rejoiced, made merry, sent gifts to each other, tipped their glasses in tears proclaiming in high glee, "The American bubble has burst." Oh! how they rejoiced—not the common people, but the plutocracy. But the American bubble didn't burst worth a cent. It was the other fellow who burst.

When Mr. Lincoln was elected, the Republican party did not intend to abolish slavery. The intention was to prevent its extension. But the cry of the slaveocracy went up, "Abolition, abolition!" Pretty Republican was an abolitionist and every soldier a Lincoln hater.

So in this crisis that is sweeping down upon us. When the masses outvote the plutocracy, the cry will go up from the headquarters over the ocean, "Repopulation." "These cranks intend to destroy our investments and stop our incomes from coming." And their henchmen over here will "ring the changes on it" and work it for all it is worth.

The only remedy as I see it is to let every kill itself, just as chattel slavery did. The slaveocracy attempted to kill the republic, and by so doing killed the "divine institution." The plutocracy have already practically destroyed the republic, and when the people undertake to restore it to life the plutocracy will kill themselves and their not divine institution, usury—kill it so dead that it will never live in this world again; but it is so deep that its father, the devil, can never resurrect it again. God is just. His justice will not sleep forever. When justice overtakes the conspirators that have deliberately foisted upon the innocent toilers of our country this load of poverty, suffering, and misery, producing 10,000 murders, 5,000 suicides a year, and crimes unknown, it will be a fearful retribution.

But for these plutocrats who began their devilish work by coining money out of the blood of the soldiers, the pen of an angel could hardly describe the evil that would envelop our country now. No bonds. No banks robbing labor of millions each year. No public stretching steel to rob the people of \$500,000 at one blow. No continuing and expanding the volume of money so as to create panics and bankruptcy. The amount of usury paid to

the plutocrats would furnish homes for every homeless family. No tramps, no idle men, no wrangling about that portable reserve, no fear of foreign immigration.

This devilish system of mammon worship, foisted on us by the plutocracy, has made our country a veritable hell. But the end is nigh.

"Watchman, what of the night?"

A better day is coming.
A morning promised long.
When glided night with holy might
Will overthrow the wrong;
When close the Lord will listen
To every plaintive sigh,
And stretch his hand o'er every land
With justice by-and-by.

"The morning dawneth—"

The hour of hunchy error
No more will fill the life,
But age and youth will love the truth
And spread it ever where.
No more from want or sorrow
Will come the helpless cry,
And strife will cease and perfect
Peace will flourish by-and-by."
Reveries, III.

X RAYS.

Marion Andrews in the second century already knew more about the soul than the Churches of this enlightened age do. He said: "You consist of three parts—your body, your breath, and your mind. The first two are yours to take care of, but the latter is properly your person."

According to their religious rites the Jews offer prayers for the dead because they believe that the "souls of the wicked go to a place of temporary punishment, where they remain under trial a year." Yet their 18th article of faith says that "God will raise the dead at the last day and pass judgment upon all." Some of our Christian brethren have a like inconsistent belief. They pray for souls in or out of purgatory, yet believe in "resurrection day." According to this man has two existences, each one to meet the other on judgment day. What a comedy of errors that will be!

"I notice that Spiritualists make a distinction between the mental and the moral in educational matters. I thought one implied the other," said an investigator to an elder in the cause. "Yes," replied the latter, "a purely scientific education makes the Materialist. This is synonymous with intelligence or mind culture. Moral culture means spirituality or soul culture. Through the latter we learn to understand our duties towards one another; the effect of natural laws on the inner life—its spiritual effect; the result of encroaching on the same; and how to live in accord with these laws to become the recipients of a higher wisdom, and lay the foundation for moral or spiritual health—happiness without material aid."

A House Built On Sand.

To the Editor of LIGHT OF TRUTH.

When we were children we said were we but men we would do so and so, and now that we are older and less natural children we say if we had power we would do so and so. Hence the ballot box. We still carry "the mark of the beast," have not yet evolved from the animal kingdom. The biggest, the strongest, and the most cunning lead the herd. But some day we shall discover a force greater than might, and become human.

We may glorify our institutions and hang ourselves regarding the omnipotence of the ballot box to our heart's content; it is a false principle. We may apologize for it as the best known expedient, but by no sort of mental contortion can we twist an expedient into a true principle. Even the good we do build upon it has no sure foundation. The might of majority can never be right; it is destined therefore to certain oblivion. We know the law, and have known it for centuries, but have allowed it to remain suspended 'twixt heaven and earth. It is not "practical" we say. Infant folly.

Individually we are at liberty to "love one another," but collectively we are not. To do so we must organize, but we can not organize force, majority to carry out the law of love any more than we can hate those whom we love. Oil and water will not mix.

Come, friends, let us be practical; let us build for all time. SAM FONOGRAF.

In and said to try the



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Mrs. America A. Williams, of Nashville, Tenn., an authorized agent of this paper, will fulfill the above offer. Send lock of hair for reading, with name and address.

Send money by Registered Letter, P. O. Money Order, or Express Order. I will not be responsible for currency lost through the mails. Therefore send price of subscription in the above form.

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Come in person or send by letter a lock of your hair or handwriting or a photograph. He will give you a correct delineation of character, giving instructions for self-improvement, by telling what faculties to cultivate and what to restrain, giving your present

Physical, Mental, and Spiritual Condition. GIVING FACT AND FUTURE EVENTS, telling what kind of medium you can develop into, if any, and what business or profession you are best calculated for to be successful in life.

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This story makes an 80-page, closely-printed book, and will afford a hundred-fold that amount of satisfaction to read it. It carries an influence with it that is soul-elevating which a personal will explain. Price 15c. For sale at this office.

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Illustrated. 88 pages. This book contains the history, science and philosophy of money, and should be read by every voter.

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BY PROF. J. S. LOVELAND.

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"Death is the epitome of time—the prologue of eternity." Extract from the close. For sale at this office.

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Of the Head, Face and Hand.

By Prof. Holmes Whittier Weston. A concise and practical method of learning to read the character, habits and capacities of the mental faculties from their definite signs in the head, face, and hand. Illustrated by 15 pages of photographs and half-tones of the head and face, with a complete descriptive chart of the mental faculties and their cultivation. In its treatment of Delineation there are 15 full pages of drawings, so arranged that each sign is named upon the drawing and nearly 400 signs are thus given and self-explanatory; reference to the text is thus made secondary and often unnecessary. Any persons by comparing their own hands with the drawings can see at once their own nature and destiny as portrayed by these signs, lines, and markings that are present in their hands. 176 large pages, clean type. Paper, 50 cents.

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A segment of spiritualism, by same author; an interesting book on the method of keeping well by the study of the causes. 25 cents.

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What Is It—No Ice Age, by Wm. Andrew, M. D. sky on Law, Force, Attraction, Temperature, etc. 5 cents. For sale at this office.

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Christianity as it was Before the Apostasy.

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By D. W. Hull. Every Bible student and philosopher should read it. 25 cents. For sale at this office.

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The following works by Dr. P. B. Randolph are on sale at this office.

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PERSONALS AND LOCALS.

—See notice of Moses Hall's appointments.

—See our list of premiums offered in adv. headed "Now's the Time."

—Mr. and Mrs. C. M. Folsom are at present enjoying an outing at Hope-well, Ky., but expect to return shortly. Recently they held a seance under the trees in the garden—minus a cabinet—and materializations occurred. They also receive trumpet manifestations in the light.

—It seems that every one of our subscribers thinks himself a favorite with us. We infer this from their anxiety in not seeing their local items or contraries published the week after mailing them. We are pleased to have them think so, but would crave their indulgence, as we have so many favorites that we can not collige them all at once. In order to be just, we use what we need for each issue, according to time received, following that terse, old maxim, "First come, first served."

—The attendance at 1313 Vine street Sunday afternoon was greatly improved, and all seemed to receive Mr. Galvin's lecture as a special treat. His subject was the "American Flag," and to say he gloried it and caused our hearts to vibrate with joy as we heard how our fathers wove it in the looms of thought and self-sacrifice would be putting it mildly. We lived all the past over again and felt we were willing and ready to give our lives in its defence. Services next Sunday in the same hall at 3 p. m. Seats free. All are welcome.—F. Tiedeman, Pres.

—G. W. M.—If you believe him untrue, keep away from him. If he comes to you, await his desire. If you feel that his demands are selfish, do not grant them. If he offers you a sitting, accept it only under your own best conditions. But watch closely your impressions or inclinations in the matter. If you are honest and sincere, you will be led right by higher spirits than his own; the higher are always on the side of the truth. But perhaps he is only a moral coward. This is incurable. Only time and trials can develop the courage necessary to stand by the truth.

—A Prof. and Madame Johnston, "clairvoyants," were arrested at Hamilton for fraud. They imitated psychometrists by calling for articles much handled by their owners in order to read their characters. Instead of trifes as the genuine clairvoyant or medium requests these frauds demanded costly jewelry, and when \$15.00 worth had been collected they decamped. People should learn how to discriminate. But as long as they oppose Spiritualism in public, and also demand like sneak around to unknown or pretended mediums after dark for the truth they must expect to be deceived. Let investigators be honest and seek light through avowed Spiritualists, and they will not be led astray.

—G. H. S.—The conditions required at a seance for materialization are, first, a medium; then a harmonious circle of about a dozen persons, male and female; and finally a commodious apartment, neither too warm nor too cold, and away from all noise and disturbance of any kind. There is no need to put the medium under test conditions. Out of the dozen enough will obtain satisfactory results to commend him or her to the others. All can not be appeased at the first sitting, as the spirits draw on the most sensitive first to get a start; but for the best results the same circle must sit regularly for a series of seances, and after half a dozen sittings none will have cause to complain. If the medium is a fraud, it will become as palpable in the first or second sitting as the other will prove satisfactory.

—Miss Lizzie D. Bailey, the well known inspirational lecturer and best medium, and Leonard Neumeister, Esq., of Louisville, Ky., were united in the sacred bonds of wedlock in this city Sunday afternoon. The marriage ceremony was conducted by the Rev. Marguerite St. Omer at her residence, 115 Richmond street. Miss Bailey, now Mrs. Neumeister, some twelve years ago frequently lectured in this city, and is well known as an honest and earnest worker by many of our staunch Spiritualists. We congratulate her in her choice, as Mr. Neumeister is an earnest Spiritualist and had done much to advance the cause in Louisville, and has ample means at his disposal to make the union a happy one. The ceremony is commenced upon as being just the right kind, simple and impressive, and concludes, "What the spirit world has joined together let not mortals put asunder."—Witness.

—A NEW MOVEMENT.—A few noble hearted men and women who believe in keeping our people awake to the dangers of the Roman Catholic Church's underground work—a work done in the dark—banded themselves together, and organized themselves into an aggressive school of instruction and action; and knowing Bro. Galvin to be one we could trust in the leadership, we engaged him to lecture for us Sunday afternoon. Our crowd was rather small, but the interest was intense, and the way the small number responded to his call for the putting of the hand into the pocket book was something to gladden the heart. His subject was, "Can a Roman Catholic Make an American Citizen?" He pointed to the fact of the Catholic having no right to the independent use of his brain in things religious, and that things religious affect things temporal. Next Sunday we meet again at 3 p. m., 1313 Vine street. All progressive Spiritualists are invited. Seats free.—Fred. Tiedeman, Sec.

—The Society of Universal Spiritual Culture held its regular services at 5 Fairfield place on Wednesday evening with good attendance. The meeting opened with a strange guide controlling Mrs. Pfanner and delivering a grand lecture, closing with song. This was followed by psychometric readings, which were all recognized. Mr. Ernst also gave an interesting talk on different subjects, which was highly appreciated. He also gave a few tests. Narcissus closed the meeting—giving every one tests. The society will hold its regular services at the same place next Wednesday evening to which all are invited.—The Ladies' Auxiliary met at Douglas Hall Thursday afternoon with an increased attendance. Mrs. Fowler presiding. The meeting then opened with Mrs. Bachman reciting a beautiful poem, after which Mrs. Pfanner and several other mediums gave readings and tests which were all recognized. The ladies will meet at the same hall next Thursday at 3 p. m. Gentlemen invited. The members of this society will give a supper and an open air circle. Thursday, June 25th, at Mrs. Stenger, 320 Saratoga street, Newport, Ky. Strangers welcome. A good time promised.—C. H.

—Every Sunday seems to bring us something new at Lincoln Inn Court and just a little better than the Sunday before. Brother Galvin's subject was, "Spiritualists Spiritualized," and the show-going Spiritualists were taught the difference between the Spiritualism which affects the mind and changes the character, and that which only moves us to seek after some thing strange and wonderful. Then came some of the best tests and readings ever heard in our society. After one of them, the gentleman arose and with tears of joy running down his face and with that catch in the voice that declares the heart has been touched declared Brother Galvin was a stranger to him, and that his description of his son and mother was perfect in every circumstance. He was from Kentucky and had never been in the hall but once before. Two other strangers asked permission to testify as to their satisfaction and comfort brought through his messages and descriptions. We all felt heaven was not far from any one of us and that the angels were adding new gifts and graces to our honest leader. Miss St. Omer was kept away from us on account of sickness. She will be with us next Sunday. Our numbers are increasing all the time and we

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are taking a new Pentecost—a time noted for its lifting men and women out of the ruts of the phenomenal into the mind, elevating and soul moving influences. All who want their higher blessings should attend these services. We need your help.—Mrs. G. B. Harrison, Corr. Sec'y.

—Miss Winnie Anderson, of whose mediumship we spoke in last issue held her seance at Odd Fellow's Temple auditorium last Sunday evening, as announced. A large attendance greeted her, the lower hall being nearly filled. Many of the friends were present, but the large majority seemed to be investigators with a slight sprinkling of skeptics—just enough to create the proper vibration from the opposite pole, and bring the forces into operation for occult phenomena. What was done could easily be accounted for by skeptics as trickery, ventriloquism, and confederacy. But there is a marked difference between that and genuine occultism, and it did not take those familiar with the latter long to decide in favor of the occult. Miss Anderson's mediumship is on the order of Anna Eva Fay's, with trumpet and the Bather nei phase added covering the medium and two sitters in front of the cabinet. In the latter all three heads were visible to the public, yet a mouth-organ was played upon. Among other phenomena, was slant-writing. A figure was written upon a slant which proved to be the answer to a sum produced by a number of the audience, each adding a different figure. This the skeptics denominated collusion of the manager with the medium in the cabinet and those placing the figures. But the writers were dumfounded at the result, as each added a number to his own liking. Either the medium read the mind of these combined sitters or some other power did. Both are worth investigating scientifically, for they supercede the x ray in penetrating material objects, this power peering into human brain-matter—an exceedingly impenetrable substance with many in this age of materialism. Many other phenomena were produced, which showed remarkable mediumship, unless duplicity was practiced, which no one can believe who knows the lady personally, or has had a private sitting with her. Another seance was announced for next Sunday evening, when all will have an opportunity to judge for themselves.

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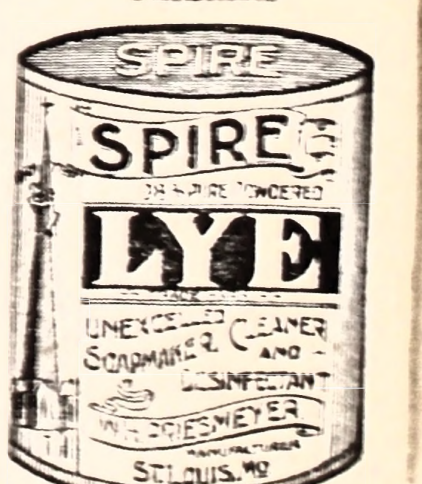
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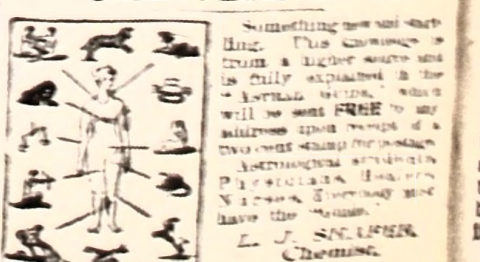
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